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# THE NEW ERA

IN HOME AND SCHOOL

## A BRIEF STATEMENT ON BASIC EDUCATION

K. G. Saiyidain, Joint Educational Adviser to the Government of India

THE scheme of Basic National Education in India was initially conceived by Mahatma Gandhi. It represents a most radical attempt to reconstruct primary education in India on new lines. In spite of piecemeal changes made from time to time, the school had continued to be mainly a centre of passive learning—formal, unrealistic and divorced from life. It had been subjected to a great deal of criticism from many quarters but this criticism did not make any great, formative impact on the schools. During the last decade of his life, Mahatma Gandhi, who had already impinged creatively on so many other aspects of national life, gave his special attention to education, because he felt that it was not making an effective contribution to the improvement of people's lives.

His insight into education was not derived from books or actual teaching experience but was the fruit of a first-hand knowledge of men and matters and a clear-eyed view of its significant objectives. In 1937, he wrote a series of articles on education in his weekly paper *Harijan*, which provoked a great deal of controversy at the time and compelled educationists to ponder over the fundamentals of the educational problem, not in limited pedagogical terms but in the broader terms of individual and national needs. He had presented his ideas in his characteristically direct and forthright manner, but he wisely left them to a Committee of educationists appointed by him—under the Chairmanship of one of our most distinguished and original educational thinkers, Mr. Zakir Husain—to translate them into more generally understandable educational terms.

Some of his basic postulates, which struck the orthodox educationists as so many educational heresies, have since been largely assimilated into our educational thinking and policy. No one now seriously challenges the principle that education should be given through the child's mother tongue; all are agreed that four or five years' primary education is utterly inadequate and it

must at least be given for seven or eight years. The need for the provision of this education on a free, compulsory and universal basis has been embodied in our Constitution.

What provoked the greatest controversy at the time, and has since proved to be the most valuable and creative idea of the scheme, related to the place of crafts and productive work in education. Mahatma Gandhi held very strongly that education could not be effective and realistic unless it was given to the child *through productive work and crafts*—such as spinning and weaving or wood-work or gardening and agriculture or smithy or pottery—so that his head and hand or intellectual and practical aptitudes may be trained side by side. Real, abiding knowledge cannot be acquired directly from the spoken or the printed word—particularly in early childhood—but is the by-product of significant, socially worthwhile, growing and essentially interesting activities. It was only through participation in them that the whole personality of the child—and not merely a fragment of it called the memory or the mind—could be trained. The book would thus come into supplement, and not supplant, real, living, first-hand experience.

All this would not perhaps sound very revolutionary or upsetting to a Western audience and, in fact, the Zakir Husain Committee had itself pointed out that this idea had a respectable ancestry in experiments like the Project method and the Complex method—though Mahatma Gandhi himself was blissfully unaware of it! But to the majority of Indian educationists, steeped in the academic tradition, and to the authorities who controlled syllabuses and examinations, this seemed to shake the very foundations of educational thought and practice.

Gandhi was not merely advocating that education be made more *practical* or that a craft be added to the curriculum or that 'learning should be by doing' in the usual sense of the word. With uncompromising intellectual integrity, he insisted



that each school should select *one* basic craft, with due regard to its environment, and that *all* school teaching should centre round it. He held that almost all of what was really necessary and valuable in History, Geography, Science, Mathematics and other school subjects, could be intelligently brought within the framework of correlated teaching and that what was left out was probably of no great value at that stage and could be learnt by the child in later years when he felt the need for it. He was of the view that a comparatively smaller amount of knowledge, properly assimilated into the mind and transmuted into character and work, was more valuable for the individual than a great deal of haphazard, unintegrated information which did not blossom into action. The stress on the thorough learning of a craft continuously for several years was also inspired by the belief that real education comes from doing a job with the maximum of efficiency and intellectual and manual integrity. Slipshod work is not only a proof of bad workmanship but also betokens an uneducated mind and a weak, unorganized character.

Mahatma Gandhi was greatly exercised about the low standards of efficiency amongst craftsmen, technicians manual workers as well as intellectual workers. He was anxious that a high sense of the dignity of labour—of all kinds—should become integrated into national character and, through the alchemy of work, the people should be fused into a unity which would transcend the differences of caste, and creed and class. He saw that there was no better way of achieving this end than through a type of education which would link the school with the community, exploit the full educational resources of the environment, and give the children an opportunity to participate fully in rural activities and crafts and acquire knowledge through the process of work. This would place the school where it really belongs—at the heart of community life—and its four walls would crumble away, so to speak, enabling the sunshine and the breeze to play on it.

The Report of the Basic National Education Committee makes the significant point that the child's total environment includes both his physical (or natural) environment and his social (or human) environment and that craft is the medium through which man utilizes the resources

of the physical environment for social purposes. It is the bridge, as it were, between what is Nature-made and what is man-made. This approach provides a point of integration for the curriculum which is psychologically sound as well as realistic and gives to school studies a vividness and vitality which they would otherwise lack. Wherever the basic idea has been successfully implemented—and it must be admitted that we are still in the stage of groping for effective methods—it has really made the school a vital social and educational centre.

There is another aspect of this scheme which remains a matter of considerable controversy and has not been generally accepted. Mahatma Gandhi was an idealist in his vision but a hard-headed realist in choosing his means. He had no use for paper-perfect schemes which could not be translated into practice. He wanted education to spread to the most distant hamlets in the country as early as possible and he knew there were not enough financial resources for the purpose. So he staggered many people with the following idea: Why not let the children contribute through their work to the cost of their education? If they are doing craft work, why should they not produce useful and marketable articles which could be sold so that the proceeds could be spent for national education?

The idea was so startling that it provoked a hornet's nest of opposition—the children will be reduced to the status of sweated labourers; the teachers will become slave drivers; the schools will degenerate into factories; they will not be able to achieve their intellectual or social or moral purposes. This criticism did not move Gandhi and he stood his ground. Is not the education of the worker the door to the education of man as Kerschensteiner had affirmed a long time ago? Is it a fact or only a pious platitude invented by the scriptures and popularized by Carlyle that Work is Worship? Is there no difference between children working in their everyday environment, under the supervision and guidance of sympathetic teachers, on practical projects and activities that have a natural appeal to them and the labourers, working under the spur of economic necessity, in order to earn profits for others?

The Basic National Education Committee was itself rather wary over this aspect of the plan, and made it quite clear that this productive or



economic aspect of craft work should not be allowed to overshadow its educational aspect. A little later when the Central Advisory Board of Education and the Government of India accepted the new pattern of education, they too had mental reservations regarding the feasibility of this aspect of the scheme. There were, however, a number of basic institutions—notably those at the village of Sevagram which was the centre of Gandhi's activities in his lifetime and quite a few in the State of Bihar—which decided to explore this possibility carefully in order to find out whether, without sacrificing educational objectives, students could contribute to the cost of their own education. I must confess that, even I have been surprised that their experience has been quite promising. In the best of these schools, more than 50 per cent. of the recurring cost has been, or could be, met from the sale of the articles produced—though, in assessing the financial implications of this statement, it must be remembered that a primary school in India is run on a very meagre budget and the average basic salary of a teacher is only about Rs. 30s.

Even in the ordinary basic schools, it has been found that, at least, the cost of the raw materials supplied can be recovered. This means that given certain conditions an average basic school, providing craft instruction, need not be more expensive than an ordinary 'book school', so far as recurring expenditure is concerned. It would, however, be wrong to generalize too readily on the basis of these scattered experiments, because it is not possible to reproduce on a mass scale the conditions, including the earnestness and enthusiasm, which characterize pioneering teachers and institutions. The whole position was examined a couple of years ago by a Committee appointed by the Government of India which made a survey of schools where the productive aspect was seriously worked out. It came to the conclusion that there were greater possibilities in it than was originally conceded. The general trend of opinion at present is that all possible ways of increasing available resources for educational expansion should be explored and if, consistently with sound education, children can make saleable cloth or other goods or grow vegetables and cereals, they should be encouraged to do so and the proceeds should be utilized for their education.

There is no doubt that, if the financial resources of the country were adequate for its needs, we

could build up 'activity schools' of the Western pattern where, with the necessary equipment, a large variety of educational occupations could be provided, enabling each child to express his constructive abilities freely and without any restrictions. In fact, we have quite a few such schools, run rather expensively, which are as good as any schools in Europe or America. It is obvious, however, that they cannot be multiplied and we are concerned here with the problem of mass education for which we have to make arrangements which should be economic as well as effective. We know that it is difficult, if not undesirable, to provide education 'on the cheap', and we hope that, as our resources develop, increasing funds will be made available for education and other social services. But we cannot wait indefinitely, or even for a couple of decades, for that consummation and must do all we can to provide educational facilities for the generations of children who are deprived of them at present. So, in addition to exploring all other ways of increasing educational finance, opinion is veering round to the desirability of giving greater attention to the productive aspect of Basic Education. But, above all, in the minds of our best educationists is the firm conviction that creative and constructive *work*, done co-operatively and with a social purpose, is the finest medium of education and that its full potentialities can only be exploited when children are trained to do it with the highest measure of efficiency and integrity of which they are capable. It is this faith which had inspired Dr. Zakir Husain to remark that, even if all the products of the children's craft work were eventually to be dumped into the sea, they should work at them as if they were producing the finest articles for sale in the market and as if their livelihood depended on them.

The most significant contribution of Basic Education, therefore, is neither in its methodology and technique, nor in its curriculum or organization; it is in the new concept of human personality and human relations and the new idea of citizenship that it seeks to build up from the earliest years.

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[This is a brief extract from the last of Dr. Saiyidain's three lectures on Contemporary Problems of Indian Education given at King's College, London, under the auspices of the University of London, November 25th, 26th and 27th, 1953.—Ed.]



# NUMBER AND COLOUR

C. Gattegno

THE advantages of using colour in teaching number becomes very clear to those who have seen Georges Cuisenaire's material in use, either by children or adults. Most teachers of mathematics use coloured chalk, and its value, particularly in geometry teaching, is generally recognized. Cuisenaire, however, has discovered that colour relations are a very adequate answer to the problem of bridging the gap between concrete experience and the abstractness of mathematical notions, and has therefore designed material which makes colour an integral part of the learning process in arithmetic.

Before proceeding further, let us introduce the material and its inventor. Monsieur Georges Cuisenaire is the Director of Education in the town of Thuin in Belgium. He is well known as an enthusiastic and progressive educator and his books which are widely read, represent a very sound contribution to educational ideas. He has for years been concerned with the problem of why arithmetic teaching, in so many schools and with so many children, fails to produce the delight, the efficiency and the accuracy of thought which for the mathematician are inherent in the science of number. He finds the answer in the fact that we have failed to ensure that information acquired in every-day experience becomes a dynamical set of relationships, because we have failed to see how it could be done. We have therefore presented the child with abstract words and concepts too soon and in an unnatural manner. A diagnosis is interesting but it needs to be followed by a cure, and this Cuisenaire has achieved through experiments with a semi-abstract set of concepts which he has embedded in a material and a method.

This material consists primarily of a set of briquettes ranging in length from 1 to 10 centimetres, having as cross-section 1 square centimetre, and coloured according to certain 'family' relationships. The 'red' family is composed of the briquettes whose lengths are 2, 4 and 8 cms. (vermilion, crimson and puce respectively); the 'blue' family of those whose lengths are 3, 6 and 9 cms. (light green, dark green and blue); the 'yellow' family of those whose lengths are 5 and 10 cms. (yellow and orange); the 'white' family

of the one measuring 1 cm. and the 'black' family of the one measuring 7 cms.

These arbitrary connections are learnt in a matter of minutes by anyone who can perceive colour.<sup>1</sup> There is no need for all the connections to be learnt at once.

Shortage of space makes it impossible to give here any detailed account of the ways in which these briquettes can be used. In any case this has been adequately done in the text provided by Cuisenaire under the title *Numbers in Colour*. What should however be said is that these briquettes are the first fully satisfying material to be devised for teaching arithmetic<sup>2</sup>—and for the following reasons.

*Technically*, by the fact that the briquettes are not numbered or divided, each of them possesses an individuality that obviates two major difficulties in the introduction of number—the supremacy of 1 and of 10. In reality, any number is equal in status to any other. The importance we give to the procedure of forming numbers by adding 1 is justified only in that it is convenient on logical grounds, and the importance given to 10 arises only from our way of writing numbers. These are in fact only two of many possible approaches to the understanding of number. We form new numbers by operations such as division (fractions), by finding square roots or by considering the fraction of a fraction in order to obtain a fraction, etc. Progress in mathematical experience very soon takes us beyond the limited field in which we count in units and stress the tens and it is mathematical experience that the briquettes provide. In forming a number by placing two or more briquettes in a row we obtain the additive properties of whole numbers: Thus 11 is  $10 + 1$ , or  $1 + 10$ , or  $9 + 2$ , or  $2 + 9$ , or  $2 + 3 + 6$ , or  $2 + 3 + 4 + 1 + 1$ , etc. (called decompositions of 11). And this property belongs to all numbers.

Moreover, with the briquettes it becomes technically possible to introduce the operations of arithmetic in pairs at one and the same time,

<sup>1</sup> For the others, the varying lengths and a vague impression of varying tones of colour provide the basis for identifying the briquettes both as numbers and as colours.

<sup>2</sup> Séguin, Montessori, Stern and others have of course, devised material from which children can learn much, but it is less flexible and to my mind less mathematical than Cuisenaire's.



additions and subtraction on the one hand and multiplication and division on the other. This is, of course, as it should be. Usually, in teaching arithmetic, there is a tendency to introduce one operation at a time, and for some considerable time, in the belief that the difficulties are thereby diminished, although work with infants and juniors proves the contrary to be the case.

Once a number has been formed with some of the briquettes the pupil can make all the 'decompositions' he can think of, as described above, and will find that some decompositions require a minimum number of briquettes: e.g. 35 will require a minimum of four,  $3 \times 10 + 5$ ; 36 will also require four,  $3 \times 10 + 6$ , or  $4 \times 9$ . These can be extracted from the set of decompositions and envisaged as providing complementary numbers: e.g.  $6 + 7 = 13$ ,  $5 + 8 = 13$ ,  $10 + 3 = 13$ , etc. By removing a briquette from each row except the top, the children can then try to discover the value or colour of the one removed, and this is subtraction from 13 of any of the numbers up to 10. Variations on this procedure will provide exercises that will familiarize the class with the two inverse operations of addition and subtraction.

It should be noted that the fact that a set of decompositions does not contain a row of one colour is an indication that the number represented is a prime number, and that when rows of one colour do occur they provide the basis for factorisation of the number represented. For instance, possible formations of 12 include four threes, three fours, six two and two sixes, and these are presented at one and the same time in one situation. From this situation we can learn the value of the products  $3 \times 4 = 4 \times 3 = 6 \times 2 = 2 \times 6 = 12$ , and also that 3 is a quarter of 12, that 6 is half 12, and so on.

Hence we do not learn tables of multiplication and we do not learn the products as a connected set, but we come to *know* them through manipulation and study of the decompositions of those numbers up to say 100 which contain briquettes of one colour only. Though we may never think of products as tables we can answer without hesitation that  $8 \times 6$  is 48, that 48 is  $8 \times 6$ ,  $4 \times 12$ ,  $3 \times 16$ , etc.

This *progressive* study of arithmetical facts within learning situations is one of the most distinctive and most valuable features of the Cuisenaire material. Children are not required

to learn this after that, but are left to discover what they can in a highly mathematical situation formed of the interaction of relationships.

Suppose, for example, that we want to examine what is involved in subtracting 17 (or 27) from 23 (or 33). By putting side by side the two numbers, formed with the minimum number of briquettes, i.e.  $1 \times 10 + 7$  and  $2 \times 10 + 3$  (or  $2 \times 10 + 7$  and  $3 \times 10 + 3$ ), we find that what is needed to raise the one (17 or 27) to the other (23 or 33) is the same in both cases, and is what is needed to raise 7 to 13, i.e. 6. Observation and study of such situations brings clear understanding of what is meant by subtraction with borrowing, and there will be no new difficulty in passing from subtractions such as  $27 - 13$  to those requiring that we discard in the two numbers as many tens as they both contain. In writing down the operation the pupil will visualize the two given numbers as individual entities and will write down the answer as he *sees* it. As an extension of this, in the case of say  $467 - 298$ , the child trained with the briquettes will first see that this operation is equivalent to  $267 - 98$ , then that 2 is needed to raise 98 to 100 and that the answer is therefore  $167 + 2$  or 169. It is in this way that I as a mathematician would work and it is the way taken by classes trained by Cuisenaire's method. Equi-addition of 2 seems natural in such a case and is naturally used. To take a further example, if the child were confronted with say  $467 - 259$  his experience with the briquettes would lead him to consider first  $267 - 59$  and then to concentrate on  $67 - 59$ , since 59 is known to be less than 67. The answer for him would be  $8 + 200$ .

These examples will, I hope, suffice to show that through use of the briquettes the child can acquire mathematical attitudes even in the first years of his infant and junior school studies. It should, however, be added that the briquettes can also be used with profit up to the sixth form at the secondary school level and by students in training colleges. I have myself used them, with pupils from 15 to 19 years of age, in lessons on arithmetical progressions and permutations and combinations which have removed the haziness that is too often still present in our university classes.

Cuisenaire was fully aware that his material must be adequate for the passage from the concrete to the abstract and that his pupils must



not become dependent on the size or colour of the briquettes. His technique consists in providing as soon as possible for the writing of the operations performed, and in replacing the briquettes first by other similarly coloured symbols printed on cards and then by the usual notation, thus ensuring the transfer of the mental activity with apparatus to work with purely abstract relationships.

To begin with, the figures and the signs for operations are learnt merely as *conventional* signs by which the children can indicate rapidly what they are doing. The various briquettes are put down as 1, 2 . . . 10 instead of by their colours; the fact that they are placed in a row is represented by the sign + between each briquette and the next; comparison of rows in order to discover what needs to be added is represented by —. If in any given decomposition there are several briquettes of one colour, they are counted and written down as, say,  $3 \times 5 + 7 + 2 + 1$  for three yellow ones followed by a black, a vermillion and a white. When the child writes  $12 = 4 \times 3$  he means that the length 10 (orange) + 2 (vermillion) can also be obtained by means of four light green briquettes. When a crimson and a light green rod are placed cross-wise one over the other, it is, again by convention, another way of representing this situation. This new convention for multiplication soon becomes familiar and can serve for special study of products. This, in its turn, is replaced by another, the products being

represented on cards by a coloured symmetrical figure formed of three circles, two of them cutting the third. The middle circle is uncoloured whereas each of the others bears one of the colours of the briquettes. This provides us with a table containing first the products of family colours and then those of different families. All the products are thus formed and the factors are seen in the colours. Counters bearing the product in figures can be placed on the middle circle. In some cases four different factors are represented: e.g.  $12 = 6 \times 2 = 4 \times 3$ .

Cuisenaire's method has been elaborated so as to lead to truly mathematical thinking and efficiency and the pupils with whom it is used prove clearly every day that the claim is justified.

The briquettes and the coloured numbers may have potentialities still to be discovered. It is already known that the children who use them thoroughly enjoy their work and achieve a speed and accuracy surpassing all expectation. What they know they know for good, because it is their own discovery and not merely something they have been told. The extent of this knowledge far exceeds what is usually achieved except by very exceptional children.

I have no hesitation in saying that Cuisenaire's material has solved the problem of teaching arithmetic and should be made widely known so that there may be an end to the painful struggles of the children who learn and to the frustration of those who teach.

## DIARY OF AN INTERNATIONAL MEETING<sup>1</sup>

FOR the first time in its thirty years' history, the New Education Fellowship held a ten-days' discussion meeting this year for a representative from each of its National Sections. Eighteen sections were represented, and Dr. Kobayashi flew from Japan to represent old friends there. The Egyptian, French, Indian, Italian, New Zealand and Pakistan Sections were unable to send a representative, most of them because arrangements broke down at the last minute. The meeting was made possible by the generosity of certain Australian Sections, by the Danish Government's grant to the Danish Section, by the kindness of many Danish members who gave private hospitality to all delegates, and by the hospitality of Miss Sofie Ribbjerg, who lent the N.E.F. her beautiful new school as a meeting place.

The purpose of the meeting was to strengthen the bonds of fellowship between Sections and between Sections and International Headquarters, to enable us to express both our satisfactions and our dissatisfactions in our common work, and, in doing so, to suggest a plan of work for the next five years for consideration by the International Council, whose meetings were to follow quickly on the heels of our own. All these purposes were carried out, sometimes easily, sometimes with the puffing and groaning that usually accompany unfamiliar human effort, but always—as it seemed to Headquarters' staff at any rate—to the strengthening of our common work.

<sup>1</sup> Meeting of representatives of the National Sections of the New Education Fellowship, Copenhagen, July 23rd to 31st, 1953. The report falls into two sections: a kind of Diary, followed by a final comment by the Chairman, Mr. Ben Morris, in which he shows some of the forces that determined both the hardships and the pleasures of our meetings.



The Chairman opened the meeting by reminding us of its purpose and by taking us through the programme. He explained the division of the work into group meetings and plenary session, and suggested that, since we obviously needed as much time as possible for free discussion, we should be wise to eschew as far as possible the business of drafting committees and agreed reports, all the weight of paper under which most international meetings laboured, and that we should be content to put before the International Council only those points on which we ourselves were entirely agreed, and to receive from Headquarters only a summary report of our deliberations.

The meeting then proceeded to a self-introductory session, at which each of the twenty-six members present spoke for about three minutes about themselves, their special interests, and their Section's particular share in the Fellowship's work. It turned out that, between us, we represented every aspect of the educational process, from Kindergarten to Teacher Training College and the Inspectorate, and though on the whole we started as strangers to each other, we also started with a certain ease and familiarity that has always marked N.E.F. gatherings.

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*Obstacles to the New Education:* The discussion began in three small permanent groups whose findings were summarized by the Chairman: *Teacher Training*, which varies very widely from country to country both in extent (sometimes confined to meagre training of primary teachers only) and quality (sometimes very rigid, and old-fashioned, sometimes more scientific and liberal than the schools in which the students will work); *the social prestige* of the profession in a given country, which is sometimes so low as to make it difficult to recruit able teachers; *the anxieties* that new techniques awaken even in experienced teachers, making them loth to abandon well-tried, if duller and less intelligent, methods; from whom should *leadership in educational reform* come? (Teachers, the teachers of teachers, administrators, the inspectorate?) and what are the special difficulties in centralized and decentralized systems respectively?

Having summarized the external obstacles discussed in the groups, the Chairman directed our attention to obstacles inside the New Education Fellowship itself. Is the slow growth of the

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movement partly accounted for by the fact that members of the teaching profession outside it see in it a series of denials rather than any positive affirmations—for example, a denial of the intellect; a denial of the need for order and discipline; a denial of the responsibility of the teacher, as an adult, to know better than the children and therefore to lead them; a denial of the right of society to demand certain skills? The Chairman invited us to discuss whether opposition to the New Education is merely a defence (as one member put it, people would rather say they hate the New Education than that they can't *do* the New Education!) or whether there is some truth in these criticisms.

This invitation to look at ourselves produced a long, lively and scattered discussion, impossible to summarize except by saying that most of it followed one of these eight threads:

(i) The N.E.F. in the twenties and thirties shewed little social responsibility, i.e. ignored the claims of society on the schools, and was content to be peculiar; (ii) the New Education is based largely on the findings of Freud and Dewey and is gradually working out highly efficient techniques on which we should publish pamphlets for the guidance of young teachers; (iii) the N.E.F. should work to heighten the morale of the profession so that it may work out its own techniques, otherwise we set out a series of impracticable ideals from which people quite properly turn aside; (iv) even in the countries of the great educational reformers (Pestalozzi, Froebel, Montessori, Decroly, Dewey) there are very meagre traces of the New Education because teachers mostly look on their jobs as jobs; (v) so they should, and parents are right to expect schools to help their children to get on. We



cannot change the world through education, but through education we can make it *possible* to change the world. In order to do this, the N.E.F. needs a sociologically-based philosophy *and* techniques; (vi) why the *New Education Fellowship*?; (vii) because we need a dynamic point of view. Even perfect institutions need renewal all the time, and we all feel the need of each other's help and stimulus to do our best; (viii) how increase membership? How keep the way open between young and old and between various factions in society and various groups within the profession that do not always find common ground except in the N.E.F.?

The Chairman summed up the discussion even more briefly than this:

- (i) How can we relate the spirit and ideals with the techniques methods of the New Education?
- (ii) What is the purpose and function of the movement?
- (iii) How can we get membership?
- (iv) The problem of the generations.

He added, 'Answers should form as we continue our discussions.'

### THE CASE HISTORY PROJECT

This was introduced by James Hemming, who pointed out that each Section has its own historically and economically-based problems to solve in its local context, but that this project might also give them a common task. He said: 'I think you will agree that you have not got to live long in a school, or be a teacher, or be connected with education, before you come into contact with remarkable cases, either of advance or of retardation—cases when a child suddenly seems to catch fire—you might also say when he seems at last to hear the call of life and starts moving in the right direction for himself. Every case is interesting scientifically, whether it is a sudden advance or a sudden decline, but all that knowledge is at the present time running to waste. Any retired teacher to whom you talk will give you dozens of cases; any alert practising teacher also, but they come and they go, they are never recorded, they are never scientifically related one with another. The object of this Case History Project is to gather these case histories, wherever they can be gathered, and centrally to correlate them and see what can be drawn from them of value for educational practice.'

The project was discussed with considerable care and under two main aspects: Could teachers' observations, collected in this way, have any scientific validity (on the whole, it was felt not); and is this one useful aspect of the N.E.F.'s concern with mental health and, as such, would it provide National Sections with a useful common task? As one of the delegates remarked, 'It would be difficult to draw conclusions from the wide range of material that would be sent in. Similar symptoms may derive from a variety of causes. The *advantages* of this project are that it engages school teachers in observing problems and encourages them to do so. Thus, where a child is difficult, we may substitute *observation* for *retaliation* in a teacher's handling of the child . . .

Members obviously felt uneasy about the project and they agreed to leave it on the table and discuss the Mental Health programme, in which perhaps some niche might be found for some kind of case history project. At a later meeting, it was felt that the Pilot Project (a report on which was before the meeting) was not sufficiently conclusive as a guide to whether the Fellowship as a whole should adopt the case history project and that it should be passed back to the English Section for further investigation.

### THE MENTAL HEALTH PROGRAMME

The Chairman opened this session by explaining the N.E.F. Agenda on Mental Health and its covering documents (published in *The New Era*, December 1952). These had been prepared by a Headquarters Committee at the request of Unesco and were obviously not suitable for immediate use by National Sections as a basis of Conference or discussion-group material; for one thing, they took too little account of what goes on beyond the school walls and were, from this point of view, almost precious. He proposed that each Section should take what was most relevant to its own immediate problems from the Agenda, and should work out its own mental health programme. Section Representatives could get help for their Sections by listing, both in groups and in plenary session, some of the things that schools *must* do if they are to minister to mental health, and which should therefore find a place in the programmes of all Sections. He himself proposed three items for such a list: (1) *The personalization of learning*; this was rejected by one group, who objected that a sufficiently



able teacher can induce children to personalize his own passion for, e.g. Latin, with no advantage to their own mental health or to the needs of a technological society! Most members, however, accepted it as meaning enabling children to respond personally to what they are asked to learn, and so become personally responsible for learning it. There was, however, no evidence that the development of a passion for Latin through the skill of an able teacher was necessarily either irrelevant or inimicable to children's mental health. Moreover, the needs of a technological society surely included the development of liberal and humane persons, and the study of the Classics had often been the vehicle in the past for such development although there might nowadays be more appropriate vehicles. (2) *Building a child's confidence*—his attitudes to success and failure. (3) *Enabling teachers to establish clearly their own rôle* and to be aware of their attitudes to themselves in that rôle.

The group discussions on a mental health programme took very diverse lines. In Group A, each representative stated the chief priorities as he saw them for his own Section, e.g. in Germany, because of her refugee problem and other social discomforts, special attention should be paid to the mental health of all children and not only to those who are patently in difficulties; in Belgium special efforts should be made over family-school relationships through parent education and through a wider use of the medical and psychological services available; also the better use of leisure time, brought about by community alertness over mass media, over the provision of youth clubs. In Holland there seemed to be fewer problems in mental health than elsewhere, so that the most important job for the Dutch Section might prove to be persuading teachers and parents to have more regard for the whole child and a less narrow interest in his academic progress. In Australia, less bitterly affected by the war than most countries represented at Copenhagen, parent education and a care for the mental health of teachers, both during training and whilst in service, seemed to be the main priorities.

Group B concentrated on the discovery of lonely and rejected children and on ways of helping them to find and enjoy social acceptance in the school. It disliked some modern techniques for investigating the social well-being of a school

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## CURRENT PROGRAMME

JANUARY 8-11	(1)	<b>Square and Folk Dancing</b> (Vi Rutter)
	(2)	<b>Democracy in a Changing World</b> (Harold Walsby)
JANUARY 15-18	(1)	<b>Mathematics, Education and Living</b> (W. E. Egner)
	(2)	<b>I Define my Religion</b> (W. MacClellan)
JANUARY 22-25	(1)	<b>Dance, Drama and Puppetry</b>
	(2)	<b>Self-control in Men and Machines: a study of Cybernetics</b> (J. Rowan)
JANUARY 29- FEBRUARY 1	(1)	<b>Italian Weekend</b> (R. G. Faithfull)
	(2)	<b>Art and Clothes</b>
FEBRUARY 5-8	(1)	<b>Thinking It Out</b>
	(2)	<b>Embroidery</b>
FEBRUARY 12-15	(1)	<b>Social Psychology</b>
	(2)	<b>Pottery</b>

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class, and urged that sociograms, for example, should not be used as a detective device by teachers, but only in order to make social arrangements (seating in class or groupings for school journeys) that would really be in accordance with the children's wishes. The fact that they would also reveal the friendless children could then be used honestly.

Group C urged that the Agenda and articles on Mental Health in the December 1952 *New Era* should be translated and published in all Section magazines and bulletins; that a great deal more thought should be given to the problems of adolescence; and that the material arrangements (time-tables, space, size of classes, equipment, salaries) should be energetically examined from the point of view of their effect on mental health, and, when necessary, N.E.F. Sections should experiment in ways of reforming these matters.

In plenary session the main topic discussed was how to present the theoretical knowledge of situations that damage or enhance mental health—which has been fairly fully collected and structured by specialists—into language that is both



understandable and interesting to the layman, and how to help teachers to put this knowledge into immediate and visibly rewarding practice.

*The New Era*, whose principal contents have dealt during the past fifteen years with mental health viewed from one angle or another, was criticized sharply for being obscure and too remote from actual class-room situations. This criticism, though launched by non-English speaking members, was confirmed by several 'Anglo-Saxons', though several other delegates, including those from Belgium and Norway, felt both that there were dangers in over-simplification and that the international organ of the N.E.F. should offer material whose quality could be recognized anywhere, and that it was for the Section magazines and bulletins to translate that quality into terms and in situations where it could best help their own members.

All delegates agreed that the promotion and maintenance of mental health through parent education, through wiser arrangements during teacher-training, through the school 'climate' (i.e. human relationships) and through the working conditions in school, was the principal task of the N.E.F.—one that each Section must work out in terms of its local social and economic situation, but one in which an exchange of news and views would obviously both inform and encourage us all.<sup>1</sup>

### PARENT EDUCATION

This day's discussion was opened by the Norwegian representative who, speaking 'from personal experience in one small country', helped us to avoid the rather wholesale and unthinking demand for Parent Education that teachers sometimes express, perhaps to cloak their own imperfect understanding of children and their parents. She described how, with the development of medical knowledge about infants and young children, we had in the '20's a fairly widely disseminated and rather spartan kind of education for parents about the timed-feeding and minimal handling of infants. Though this did induce nicer and easier babies, it is being reviewed and to some extent reversed by the work

done in the last decade and a half by such men as Spock, Winnicott and Bowlby. Next, Nursery Schools, with the intimate relationships they enforced between mothers and teachers and their marked influence on class-room techniques in the next stage of education, offered a really practical education to the parents concerned. Yet many parents are still on the defensive with teachers whom, sometimes deservedly, they regard as know-alls. Next, the New Education, which has sometimes carried its conception of freedom and 'self-expression' to excess, has both influenced and, at times, antagonized parents. And, finally, the enormous amount of advice available to parents in print and by public lectures and radio, sometimes leaves parents baffled and sometimes increases their anxieties, because it may either ignore or unduly high-light some aspect of their own children's behaviour that is puzzling them.

After this analysis of the confused and confusing state of Parent Education (which is true of many countries at the moment) the Norwegian representative proposed that parent-teacher co-operation, for which teachers need (and at her school get) very careful and patient training, is one aspect of Parent Education on which all N.E.F. Sections could engage.

In plenary session we had descriptions of Parent Education in pre-war Vienna and in post-war Germany, the latter based on a large grant-in-aid to Training Colleges in Hesse. The Belgian delegate pointed out that Parent Education ran through various phases, according to the stage of parenthood reached—ante-natal, pre-school, primary, pre-adolescents, and adolescents. He pointed out that each Section must find its own way of catering for all these five phases and that, as far as his country was concerned, the teachers could not hope to do it themselves but must call upon various social agencies, especially the school medical service and child-guidance services, to instruct and advise their parent-teacher groups. The Danish representative observed that in his country parents and teachers alike were only too ready to consult the school psychologists, and that the problem was rather to encourage them to take back upon their own shoulders some of the responsibilities that properly belonged there. After further discussion, a sub-committee was set up which drafted recommendations since endorsed by International Council and passed on to the Sections for action.

<sup>1</sup> In reporting this mental health session, more weight has been given to the group discussions than to the plenary meeting. In the original programme the two methods were given parallel importance, but for the first few days of the conference members were loth to break up into groups for fear of 'missing something'. The Chairman, who was highly permissive throughout, allowed the programme to be shelved, but it was noticeable that, towards the end of the time, members came to value the greater opportunity that the smaller group gave for a fuller expression of individual views and uncertainties, and the Conference reverted to the programme originally planned.



## EDUCATION FOR INTERNATIONAL UNDERSTANDING

This was introduced by Mrs. Freudenthal-Lutter of Holland. Her main themes were:

Kees Boeke has said: 'By peace I mean real harmony between men and groups of men. I do not mean the situation that prevails when by accident there is no officially declared war going on.' This harmony between groups, which for Kees Boeke means the beginning of world peace, is also closely connected with the harmonious development of the individual. Education for world-mindedness and international understanding given to children by parents and teachers who suffer from mental stresses cannot be effective. So, education for world-mindedness is closely linked with the mental health programme.

Fortunately, we need not put off our attempts to educate our generation—children as well as adults—towards world-mindedness until a satisfactory state of mental health has been brought about in the majority of people. On the contrary, the earlier we start the better. We must be aware, however, that education for world-mindedness is not an 'extra subject' in school life; it is not something that lies outside the curriculum and life of the school.

We must plan our projects for promoting world-mindedness and international understanding in such a way that through them in-born human potentialities are awakened and developed. Freinet's book, *Co-operation de l'éducation laïque* and all his work in French primary schools is an example of such projects. The clue to others is given by Dr. Gardner Murphy: 'Those who, in early childhood, are encouraged to identify themselves with a wide variety of personalities of widely different cultural backgrounds will later tend to accept and get along with a wide variety of adults. The very young child can identify himself with foreign children because he really does not bother about the differences; he is not yet spoiled by prejudices—the fruits of "closed-mind education" within a single group. The

white child accepts the coloured child as a child, as a human being who is simply different from him.'

The first and essential thing to be done in the matter of education for international understanding is the 'sensitization' of teachers and children. Then, as soon as the children ask for contacts with children in the country they are studying, we hope that through their contacts—books, lessons on human geography, films and film-strips, etc.—the friendly feelings towards the foreign children will grow stronger.

It is proposed to publish carefully-selected lists with recommended children's fiction and non-fiction about children's life in other countries, recommended films and strips, descriptions of the Dutch ethnological museums' collections and educational activities. Our ethnological museums are co-operating enthusiastically, and I am sure we shall get the kind of educational programmes in these museums that are found in the Brooklyn Children's Museum, which includes lectures with materials for handling, library period work, films and strips on children's life in other countries. Our first list will deal with Indonesia, the second with the Eskimo countries.

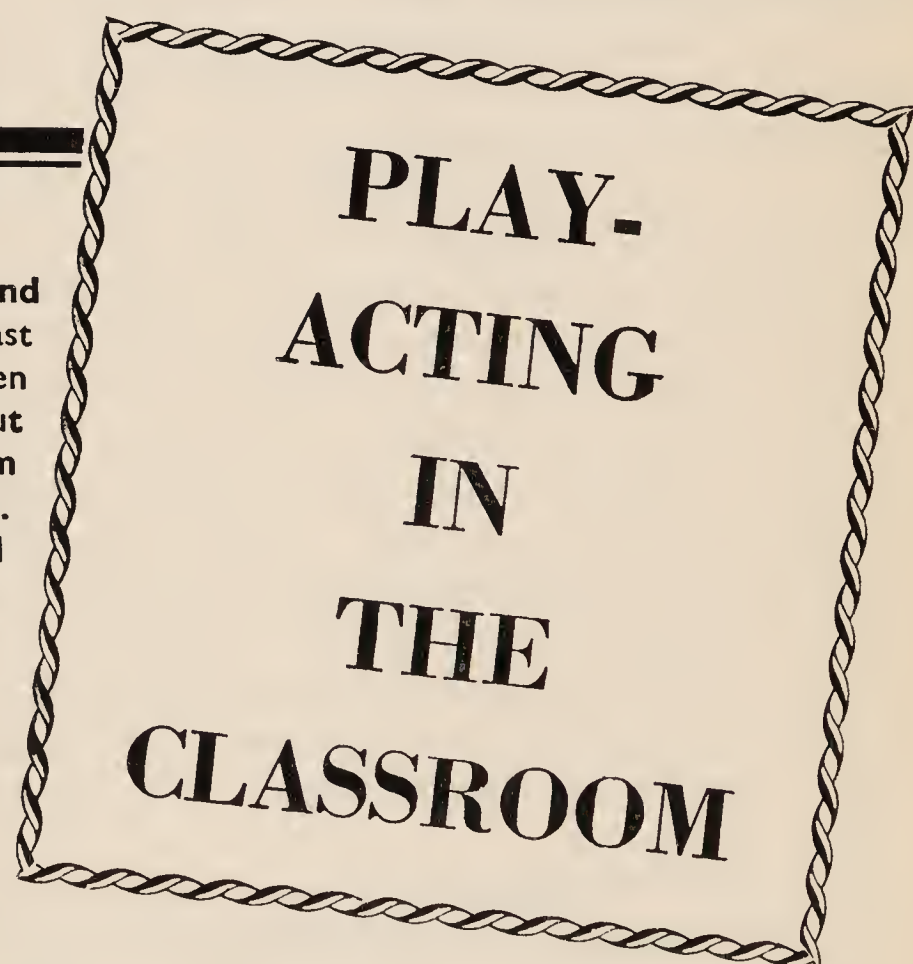
The discussion on Mrs. Freudenthal-Lutter's

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paper was lively. Details and suggestions were supplied from many Sections of current techniques for enabling children to realize that they live in one world. But it was gradually found that they were turning over from discussing methods to discussing persons. As the representative from Western Australia said, 'the key problem is to select tolerant people and to train them to retain their tolerance.' Thus the discussion on world-mindedness merged, as did so many, into a continued discussion on Mental Health.

### BUSINESS MEETINGS

Mr. Annand, International Secretary, opened these three sessions by reminding members that the life of the Fellowship lies within its Sections and their relationship with one another, and that the machinery—International Council, Executive Board, Guiding Committee, International Headquarters and N.E.F. publications—has been set up only to ease the flow of that life. Where it has failed to do so, the machinery can surely be adjusted, and this meeting gives us a unique chance of examining and discussing it and putting forward suggestions for its improvement to the International Council.

Section Representatives proceeded to discuss N.E.F. machinery, including the President's draft for a new constitution which was down for discussion and adoption by International Council. Group B, when challenged to discuss and report on what its members would be taking back to their Sections from Copenhagen, expressed grave doubts as to whether the N.E.F. is in any true sense an international body (i.e. whether it is not run by a British group with a benevolent but uncomprehending attitude to the educational problems of Europe and the rest of the world). Their courage enabled Plenary Session to come nearer to its real difficulties, which had hitherto been expressed only as a rejection of the N.E.F.'s earlier tenets and dissatisfaction with the word 'New' in its title.

Some specific suggestions were made and have since been accepted by International Council:

(i) *Further meetings of Section Representatives*—these should be held yearly if at all possible.

(ii) *Multinationalizing the Guiding Committee*—the invitation sent out by International Headquarters eighteen months ago, that Sections should appoint to this Committee members resident in England for longer or shorter periods, should now be taken seriously by Sections. Furthermore, Sec-

retaries of European Sections should be invited to Guiding Committee meetings from time to time.

(iii) *International Headquarters* should be strengthened by the appointment of a whole- or part-time officer from a non-British Section as soon as funds permit.

(iv) *That a new Constitution* should not be hastily adopted at Askov, but that the Sections and international Headquarters should experiment with ways of making the Fellowship's work more truly international and that the Section Representatives should incorporate these newly-discovered techniques in a newly-drafted Constitution, to be presented to International Council in 1955.

(v) *The New Era* should publish notes from each Section every six months, according to an agreed plan; that it should publish three 36-page, well-illustrated, International numbers (pre-School, Teacher Training and Secondary School) in 1954, if money can be provided to meet additional costs; that Sections will try to use these numbers for getting additional subscribers to the magazine; and that the Editor should take real pains to simplify the language of every issue and to publish material of practical use to teachers of all degrees of experience.

(vi) *That the Book Club* should publish books on such things as the Decroly Method and the Jena Plan, including descriptions of how the work of great educational pioneers is actually affecting current practices in schools; and that the possibilities of German-language and French-language Book Clubs, parallel with the existent English-language one, should be investigated.

(vii) *Membership*—All Sections should seriously set about increasing their membership—examples from the Danish and German Sections should prove useful here. The life of a Section is enormously enriched if parents, social workers, architects, members of the medical profession, psychologists and sociologists can be included in its membership.

The ten-days meeting ended with a party from which all of us will always remember the enchanting dinner-table dressed by Sofie Rifbjerg herself, with its candles and arrangement of sweet-pea heads and flasks of Chianti; with speeches that never grew wearisome; and with Dr. Wijeratne's little three-year-old son drinking 'Skol' to each of us in turn in his clear ringing voice, his solemn-gay black eyes just clearing his mug of orange-juice.



# CHAIRMAN'S COMMENT

*Ben S. Morris*

THE meeting of section representatives at Copenhagen was, I believe, a rich experience for all who took part. It is impossible in a brief comment, and in retrospect, to do anything more than single out a few of what seemed to me to be its most significant aspects. No one's view of a meeting can be completely objective and it should be remembered that my view is necessarily influenced by my rôle as Chairman, a rôle which has certain advantages from the point of view of observation, but also certain disadvantages, as it implies at least a mild degree of insulation from the shared experience of the group.

It was obvious that on the surface at least we shared a common purpose, embodied in N.E.F. membership, but beneath this there were great differences of upbringing, of language, of national outlook, of social circumstance and of personality. So much is a commonplace of international meetings. It is less obvious perhaps that such differences always combine in each individual to give him or her a rather different view of the meeting, the needs from which it arose and the purpose it is expected to serve. In Copenhagen individual expectations differed, sometimes markedly. Each one came with goodwill and curiosity but also with the need to abstract and take away something special and appropriate to himself and to his section. This could be expressed by saying that whereas there was one common public agenda there were, in a special sense, as many private agendas as there were section representatives. This is of course only normal, but it is often overlooked in discussing meetings and conferences, while correspondingly too much stress may be laid on the obvious existence of a common purpose. Without seeing that both aspects are equally valid, the particular difficulties and particular achievements of any meeting would forever remain something of a puzzle to the social psychologist.

It is essential for a meeting of this kind to have some sort of planned agenda and procedure. Yet it seems just as essential that the entire programme should be flexible, and that the organizing group and the participants should have freedom by mutual consent to modify, and amend the programme as the meeting proceeds. There

is always a tendency for participants to test out and prove the 'goodness' of the organizing group by asking for changes, and the organizing group is always a little apprehensive of the effect of changing the programme as arranged. Where mutual trust develops quickly, severe difficulties can be avoided. The tendency to change the programme was early in evidence at Copenhagen. First there was a tendency to resist the formation of small discussion groups and to prolong the plenary sessions. People wanted to get to 'know everybody' and to stay together. This is understandable and probably desirable, but it is also true that such a desire to stay together expressed anxiety about the possibility that in the small group there would be greater opportunity for marked differences of opinion to appear, thus endangering the outward harmony which was felt to be essential. It is also true that while some individuals may participate more freely in the small group, the stage is a smaller one and one's contributions to discussion may seem there to be less important. It was indeed only when this phase of needing both the protection and the opportunities afforded by the large group had passed and the discussion groups were well established that discontents and disagreements did in fact appear. Once disagreements had appeared, it seemed safer perhaps to confine them within limits. This might explain the subsequent desire to stay in the small group and whittle down plenary discussions. Moreover a small group readily acquires an identity of its own and tends to try to perpetuate itself. But before all this could happen we had to learn to trust each other, to be sufficiently certain of our underlying common purposes, not just the superficial ones, to allow ourselves the freedom and luxury of plain speaking.

The private agendas also appeared early, another sign of rapidly developing mutual confidence. What were to be the results of the meeting; a new policy for the N.E.F., or deeper insight into the needs and difficulties of N.E.F. work in the second half of the twentieth century? How were the results to be expressed; by carefully worded formal resolutions to the International Conference or by a clearer view of each other's problems and of our own responsibilities?



While not necessarily mutually exclusive these different ways of expressing the purpose of the meeting inevitably led to some difficulties and tensions. As a natural consequence small 'unofficial' sub-groups began to be formed, of those whose interests had most in common. Again such developments are always to be expected and this is one reason why the programme of formal meetings should always leave plenty of time for the formation of these informal, leisure, or friendship groups, which can so greatly enrich the life of a conference. At Copenhagen we were fortunate that all these developments could take place in a normal healthy way. These considerations demonstrate, I think, the great importance of flexibility of approach and of a permissive atmosphere for the 'mental health' and general success of such meetings. The topic of mental health did in fact loom large both on the agenda and in our discussions and it seems that this 'sauce' prepared by N.E.F. for education in general is also sauce for itself. The new education has its beginning inside the Fellowship.

I have offered these observations to illustrate some of the underlying causes of both the hardships and pleasures of our meetings. An organization such as the N.E.F., spread over the world, where members from different countries have little opportunity to meet personally, must always develop conflicts within it. Such conflicts may be dangerous, but they also are the source of creative developments. One major purpose of this meeting, whether at the outset fully conscious to all or not, was surely to reveal our grievances and seek their remedies, to express our divergencies and to resolve them creatively where we could.

It is with the perspective gained through some understanding of the implicit 'dynamics' of our meeting that the explicit problems of the N.E.F. can best be evaluated. In its origin the N.E.F. was, of course, something of a missionary movement, and it is still. In the early days it had something of the fervour of a religious sect, and even expectations that through pioneer schools and a new spirit in education generally, the millenium would surely be achieved. World War II and its aftermath has changed us a good deal. We have come through Armageddon so to speak, but the messianic reign has not yet begun. We are still a minority group struggling against every sort of difficulty and realizing that the obstacles

to educational change are much more formidable than we may have supposed.

We began in Copenhagen by examining our difficulties, the obstacles to what is new in education. What are the major obstacles? Are they apathy or the opposition of those in authority, or the inadequate training of teachers and their low social status? Are the problems mainly economic? What about politics? It took us a long time to even mention politics—in fact we avoided political discussion almost entirely. Also we looked at ourselves. Are we too prone to look outwards for the source of our frustrations, and to forget that the key might be with ourselves and our approach to our problems?

Soon we came to realize that we were not so sure of the real meaning of our supposed 'newness'. Do we now stand exactly for what we stood for in the twenties and thirties? Have we a distinctive philosophy of our own? Are we merely *against* nationalistic education, authoritarian discipline and unintelligent ways of teaching and learning? What are we *for*? We found ourselves looking for a new way of formulating our philosophy—or was it philosophies? I felt myself that eventually we agreed, or were near to agreement, that 'new' meant 'renewal'—a renewal of ourselves and of education and that the primary function of the Fellowship was fellowship for the purpose of such renewal.

It seemed much more difficult to give any precise and unambiguous definition of the aims of the Fellowship in intellectual terms. Here we were perhaps but the victims of our times. Men of good will all over the world, to whom the liberal spirit and tolerance of outlook are among the fundamental marks of human freedom, have come to realize more and more that all dogmatic philosophies, whether labelled 'totalitarian' or 'democratic', contain within them the seeds of tyranny. This is as painfully true of education as of anything else, and the N.E.F. is not alone in its dilemmas. Some of them indeed are a direct reflection of the larger dilemmas in the world as a whole. One theme however kept continually re-appearing at this meeting—mental health. It was the connecting thread running through our discussions and was conceived as a fundamental aim of both intellectual and emotional education. While it is true, as Unesco has pointed out, that wars (private and public) begin in the minds of men, it seemed that at Copenhagen we were



avowing a deeper form of this truth—that the origins of wars lie as much in men's hearts as in their heads, and that the maladjusted individual is a danger not only to himself, his family and his own society, but to the fellowship of mankind.

We examined ourselves further. What is the N.E.F.? For a time we persuaded ourselves that it was Headquarters Staff and that the whole trouble with the Fellowship lay there. It was British—oh, so painfully British, centred in London and out of touch with realities in Europe, in the East, in U.S.A. and the Antipodes. Even the strong representation from the Antipodes was mainly Anglo-Saxon in origin. Moreover the common language of the meeting was English for the most part, and this seemed to accentuate the problem. In imagination we started moving H.Q. round the world—three years here and three there. An alternative was a peripatetic Secretary; or better an H.Q. staff with wider representation. All this was good, at both the intellectual and emotional levels. In their particular form, these proposals may not live, but the underlying needs expressed in them appear already to have borne fruit in plans for more meetings and different kinds of meetings, and in different parts of the world.

Towards the end, we recoiled somewhat from

all this when it became apparent to us that the N.E.F. is its national sections and that H.Q. is only an instrument of a common purpose. *By the same token the responsibility of national sections for H.Q. and its problems* was seen to be one major factor which had been overlooked. The emphasis turned back toward the activities, responsibilities and opportunities of each section, and the way in which each could help the other, either directly or indirectly through H.Q.

I think the maturity of the N.E.F. and the creative powers latent in its membership could never have been more clearly shown than in the last forty-eight hours of this meeting. During the first half of this concluding phase many apparently fundamental disagreements appeared and considerable tension was generated. In the concluding twenty-four hours these were either resolved or were set aside and replaced by a resolute spirit of purposeful co-operation. The solution achieved was, of course, itself a problem: as one of our Danish colleagues put it, 'How to be the salt of the earth, each in his own place.'

While all must share in the credit for a successful meeting, I think the part played by our hosts was a quite decisive one. Their hospitality, generous beyond belief, was also tactful and considerate in a way which endeared them and their delightful country to us all.

## NEWS AND NOTES

### CEYLON SECTION

The National Education Society of Ceylon was founded at a meeting held in King George's Hall, University of Ceylon, on 20th October, 1951, and affiliated to the N.E.F. as its Ceylon Section in June, 1953. The Section was represented at the recent conference of the N.E.F. in Copenhagen, and its nominee, Miss Chitra Wickramasuriya, represented the whole N.E.F. as its official delegate at the Unesco Seminar on the Teaching of Modern Languages (see below).

It would be appropriate to record here the main activities of the Section subsequent to the first annual meeting held in October, 1952, and which took the form of a conference on the Teaching of English as a Second Language. Following this, Section C of the Section undertook the task of making a comprehensive survey of the problems of language teaching in Ceylon in respect of English, Sinhalese and Tamil. The analysis of the replies to the questionnaires is now nearing completion.

Section A has completed the draft of a Cumulative Record Card for use in local Primary and Secondary Schools. It now awaits printing for purposes of trial use in selected schools.

The interest in the subject of language teaching was heightened by the holding of the Unesco Seminar on Modern Languages at Nuwera Eliya, August 3-28, 1953. On the conclusion of the Seminar, Professor Theodore Andersson, the Director and several of the participants met the members of the Section at a tea-party in the University grounds in Colombo. Professor Andersson, Professor Louis Landré of Paris and Miss B. Kunjara of Thailand addressed the gathering on the findings of the Seminar.

The Section's second annual meeting in November, 1953, was devoted to a consideration of the problems of technical education. The participants included Mr. W. J. B. Hunter of New Zealand, Dr. S. L. de Silva, Director of the Ceylon Technical College, and Professor T. L.



Green, besides the chairman, Mr. K. S. Arulnandhy.

Earlier, in July, an ordinary meeting was given to the study of Juvenile Delinquency, the speakers being Mr. C. Hamlin of the British Home Office and Mr. S. J. Jegasothy, Superintendent of Probation. A meeting in December, under the joint auspices of the Section and the World University Service, was addressed by Dr. Negui Imada, President of the Kevanse Gakuin University of Japan, on educational changes in Japan since World War II.

The Journal of the N.E.S.C., which made its first appearance in November, 1952, is now a regular quarterly, published in February, May, August and November. Under the editorship of Mr. J. E. Jayasuriya and a small editorial board, it has quickly earned its place as the country's leading journal devoted to education and educational research.

K. NESIAH,  
Hon. Secretary

### DUTCH SECTION

On the 3rd October the Modern Language group, with Kees Boeke in the chair, resumed its work after having been dormant for over eighteen months. The new secretary opened the session by describing an experiment in teaching German to 14-16 year-old Dutch children, pupils of an experimental secondary Grammar School in The Hague. The group will try to experiment with what modern approaches in language-teaching are possible, even in schools working on a basis not especially child-centred and individualized. Each member is responsible for a special topic and will report upon it to the group in a rather informal way as soon as he or she has achieved any results that are of general interest.

The programme drawn up at the second meeting contains the following items: Really child-centred approaches in the teaching of the mother-tongue and foreign languages in Holland and several other countries; the rôle of newspapers and magazines in modern-language teaching; the possibilities of foreign *youth*-literature as a means of achieving accelerated progress in foreign language *learning*; games and play in the primary stage of foreign language teaching. We would gladly welcome co-operation with colleagues in other Sections.

On the 7th and 8th November the workgroup on *Mathematics* had a weekend conference on the teaching of Mathematics to pupils in secondary schools *not* preparing for a science-matriculation certificate. The mathematical syllabuses are

actually extracts for those for pupils in science streams. They should, however, have quite another character; the pupils should be enabled to accept the subject-matter as a whole experience, to be integrated into their developing personalities.

Teachers and psychologists gave lectures on special topics (e.g. the experiments made in the Paedagogical Centre of Utrecht University) to a large audience. Professor H. Freudenthal, President of the workgroup, was hopeful that a new workgroup dealing especially with the innumerable problems in this field of mathematical research, would arise from this conference.

A committee was appointed to study the teaching of Arithmetic in Primary Schools.

On the 30th November and 1st December, workgroup *International Plan* organized an exhibition, *How Children in Australia live and learn*. It took place in the Workshop Children's Community, Bilthoven, of which Kees Boeke is head. The materials for this exhibition were sent to Kees Boek by the Victoria and Tasmania Sections as a contribution to his International Plan exhibition (see *The New Era*, November, 1953, page 188, Victoria Report). We in Holland can hardly find words in which to express to our Australian friends our admiration for their fine and most interesting work and our thanks for their lovely co-operation. We hope that the Bilthoven exhibition, which really was a success, will be the starting-point for a travelling exhibition to encourage visitors to do similar work on children's life in Holland. Although we worked from 9 a.m. to 11 p.m. with Kees Boeke on the 29th November in order to get the exhibition ready, we felt that this day of hard work actually was a privilege. Apart from the happiness of excellent team-work, it gave us the feeling of strengthening in this way the ties between the Sections in Australia and Holland and an opportunity of making known the all-embracing character of Kees Boeke's International Plan of child-life study.

From the 11th December to the 12th January the workgroup *Art-education*, co-operating with the Section's Art-centre, *Werkschuit* (Houseboat) will organize another exhibition of children's art-work in the Municipal Museum for Modern Art in Amsterdam. Lots of activities and demonstrations with children have been planned; during the first exhibition of this kind (1951) children were given only the opportunity to do individual art-work. Now group-leaders of the Art-centre *Werkschuit* will give demonstrations on creative dramatics, music, pantomime, etc. Films will be



shown. The organizers hope to welcome well-guided regular visits of teacher training colleges to the exhibition.

Of the abundantly illustrated guide to the 1951 exhibition, a third edition has just appeared (price Fl. 1.50 (3s.)); a smaller booklet (32 pages with photographs on nearly every page) will be ready by the 11th December (price Fl. 1 (2s.)). Both booklets can be ordered through your bookseller. Publisher Jan Muusses, Purmerend (N.H.) Holland.

SUSAN FREUDENTHAL,  
*International Secretary*

## GERMAN SECTION

In May a new group was founded in Flensburg (Schleswig-Holstein) under the leadership of Professor Dr. Friedrich Drenckhahn and Dr. Carstensen, so the individual membership of the Section has increased and is now over 400. Sixteen institutions and organizations are now corporately associated with the German Section.

Thirty-eight members of different groups of the German Section attended the Askov Conference. Their reaction was excellent.

In August twelve members of our Stuttgart group spent four weeks on an exchange programme in Denmark and Sweden, visiting schools and educational institutions and discussing problems of education with educators of these countries. In the autumn some Swedish teachers came to Stuttgart for the same purpose. This exchange programme was a good example of greater co-operation between N.E.F. Sections.

In October a three-day meeting for the Hessian groups was held in Frankfurt with Bertha Roemer in the chair. Elisabeth Rotten, who gave the opening speech at the new 'International House Sonnenberg', was able to spend some hours at this meeting. The experiences and results of the Askov conference were discussed with the help of tape recordings made at Askov. This kind of reporting enables us all to share something of the atmosphere of the conference, providing that sections can loan out tape recordings of interviews with prominent N.E.F. people and can arrange recordings of the speech of Dr. Zilliacus in different languages. Special activities were planned, based on the framework of the International Council.

In the October issue of the circular of the German Section the main conclusions and formulations from the meetings of international N.E.F. bodies in Copenhagen and Askov were published to give the groups and individuals a chance to participate in this work. To come to a real

co-operation within the Section and with Headquarters the groups are asked to report back to the secretary about reactions to the different N.E.F. documents. A meeting of the Executive Board will take place in Frankfurt at the beginning of January. Final answers to the framework of the International Council, based on the reports of the groups, will be discussed, and the summer conference of the German Section, 1954, will be planned. In this way we are trying to activate the practical work of the Section and to make some contribution to the N.E.F.'s international work.

In connection with 'Parent Education' the work of the *Arbeitskreis Neue Erziehung*<sup>1</sup> in West Berlin should be mentioned. This organization, directly connected with the German Section, is a kind of parent-teacher organization with about five hundred members. Every week meetings for parents are organized for the discussion of educational problems in the different parts of the city. A well-equipped library is prepared for parents and their children and is becoming more and more a centre for parents' work in Berlin. Besides the co-operative work of editing a parents' magazine, a mimeographed circular with announcements of parents' meetings and practical suggestions for every-day education comes out monthly and is distributed by the parents. Since the city of Berlin has the big problem of about 20,000 unemployed youngsters aged between fifteen and eighteen (in 1953!) a special committee of the *Arbeitskreis* worked out different memoranda with practical suggestions for solving this problem. The memoranda were well received by official bodies and by the public and helped a lot in the situation. The active work of this organization was so well acknowledged that the leading man, Albert Gosse (a barber) was marked out for praise by the President of the German Bundesrepublik. The work of this organization is now in its eighth year. More than twenty-five thousand parents and teachers have attended its meetings and an immense amount of work is done in advising parents in difficult situations. The founders realized the educational needs of a big city and are still as active as in the beginning.

During the winter semester 1953-54 nearly all our groups have special programmes with lectures and workshops. Generally a number of guests and friends are invited to meetings so quite a good number of parents and educators become familiar with the ideas of the N.E.F. and with the practical work of the German Section. In different parts of Germany members of the

<sup>1</sup> See *The New Era*, Vol. 34, No. 1.



Section gave reports on the Askov Conference and the aims of the N.E.F. at meetings of various teachers' organizations and educational magazines. A summarizing report (20 pages) with the German translation of Dr. Zilliacus' speech given at Askov will come out in the January issue of *Der Lehrerrundbrief* (Frankfurt/Main).

BRUNO W. KARLSSON  
*Secretary.*

## NEW SOUTH WALES SECTION

During the last six months the New South Wales Section has been very active. Highlights are:

(1) *A Public Panel Discussion on Sex Education in Schools*, speakers being N.E.F. President, Dr. Morven Brown of the Education Department, Sydney University; a Marriage Guidance Counsellor; the President of the Men Teachers' Association; Dr. Lotte Fink, medical doctor and lecturer in sex education and parent education; and a Chaplain-Teacher of a private school. Conclusions were: (a) that the Education Department should face the problem, discuss what should be done, and cease simply to shelve and avoid the issue; (b) that sex education in schools is almost useless unless parents also learn to give their children early, incidental, frank and wise sex education. Therefore, more parent education and better training of teachers.

(2) *A Ten-Weeks' Discussion Course on Parent Education*, run weekly in mornings by N.E.F.;

eighteen to twenty-two mothers attended; all expressed pleasure and gratitude for the help and interest of the course; all want to continue next year, and *all were or became N.E.F. members.*

(3) *A Panel Discussion on Secondary Education* was held in co-operation with the Secondary School Teachers' Association; speakers were Dr. Morven Brown, President N.E.F.; Dr. A. W. Bassett, President, Armidale N.E.F. and Head of Armidale Teachers' College; the President of the Secondary School Teachers' Association; and the Headmaster of a big Boy's High School. Speakers outlined problems, suggested reforms, and deplored the present policy of drift, of planlessness and lack of a philosophy of secondary education. Next year the Department of Education is to hold an Enquiry into Secondary Education which will take evidence and discuss reforms.

(4) Not One but Two *N.E.F. Creative Activity Schools* are being organized for the coming vacation; one at Canberra (lovely Federal capital of Australia) for adults, modelled on the successful schools of Frensham, Chichester, Askov, etc., and the other for Teenagers, who will paint, model, sing, play music, and learn movement in a beautiful National Fitness camp on Broken Bay near Sydney. The first school is now booked out—120 members; the second is two-thirds booked. Other Sections may be interested in these two conferences and might feel encouraged to try something of the sort in their own countries.

CLARICE MCNAMARA  
*Member of the Executive.*

## Meeting of Section Representatives, Copenhagen, July 1953

### Persons Present at the Meeting described on pages 6-15

#### *Chairman:*

Mr. Ben Morris.

#### *Representatives:*

M. H. Biscompte (French-speaking Belgium).  
Miss M. Carswell (U.S.A.).  
M. Hardi Fischer (Switzerland).  
Mrs. S. Freudenthal-Lutter (Holland).  
Miss R. Froyland-Nielsen (Norway).  
Mr. Torben Gregersen (Denmark).  
Mr. James Hemming (England).  
Miss E. Hermansson (Sweden).  
Herr Bruno Karlsson (Germany).  
Dr. S. Kobayashi (Japan).  
Miss A. Mason (Scotland).

Mr. W. McClure (Northern Ireland).  
Mr. D. McLean (New South Wales).  
Mrs. C. McNamara (Federal Council, Australia).  
Dr. E. H. Penizek (Tasmania).  
Miss M. Piddington (Queensland).  
M. M. Schepens (Flemish-speaking Belgium).  
Mr. E. C. Stewart (Western Australia).  
Dr. P. B. F. Wijeratne (Ceylon).

#### *Hosts and Headquarters Staff:*

Mr. Frede Jensen (Copenhagen).  
Miss R. Rasmussen (Copenhagen).  
Miss S. Rifbjerg (Copenhagen).  
Mr. J. B. Annand (N.E.F. International H.Q.).  
Dr. P. Volkov (N.E.F. International H.Q.).  
Miss F. Peett (N.E.F. International H.Q.).



# Book Reviews

**Education and Society: An Introduction to the Sociology of Education.** A. K. C. Ottaway. (Routledge & Kegan Paul. 18/-).

This is an excellent book, provided it is approached in the right spirit and in the right context. If the reader expects a startling contribution to either sociology or educational theory, he is going to be disappointed and will discover a number of flaws and inadequacies, particularly on the sociological side—for example, the concept of social structure, which has been described as the 'key' concept of social anthropology, is virtually not employed, while the works of some of the most prominent contemporary sociologists, Talcott Parsons and Merton amongst others, are not mentioned. And why, in illustrating the culture concept, must people, book after book, year after year, start off by describing the Mountain Arapesh and the Mundugumor. The facility of Margaret Mead's pen (her detractors would say her imagination), has given these peoples an unwarranted prominence, from which they should long since have been unseated by the far less flimsy work of Kardiner, Dicks and Fromm, to name only a few unmentioned in the bibliography. So much for the possible complaints of the sociologist. The carping educationist, seeking some new approach in the chapter entitled 'The School as a social unit', would look in vain for a coherent set of principles. A pinch of the Spens report, a drop of Dewey and—did we guess?—Lippett and White—combine to show a sensitive attitude towards authority in the school, but little more.

But what Mr. Ottaway is intending to do, is to show that the ideas of the social scientists apply to the school and the educational system as parts of society. This is a popular topic in America, but the present book is the first of its kind to be written by an Englishman and the author deserves congratulation for having chosen such an important theme and for having elaborated it with such good sense. Beginning with an account of the relevant aspects of the social sciences, he proceeds to demonstrate the relationship between social and educational changes in the last hundred years and in the problematical next half century. Then follow chapters on social interaction, the school and the science of human behaviour. Finally, the writer affirms his belief in democracy founded on Christian principles, a belief, which like all beliefs and values, is 'beyond sociology'.

The main value of this book will be in helping teachers to understand not only what is going on around them, but also within them. It should also turn the attention of sociologists to a most valuable zone of study. Mr. Ottaway does not himself say very much which is new, but he says it in a new context by putting together things which are usually left apart. The total result is stimulating and may very well provide a springboard for more intensive studies in the sociology of education.

Adam Curle

**Intelligence Testing and the Comprehensive School.** Brian Simon. (Lawrence & Wishart. 6/-).

We appear to be entering a highly stimulating era of pamphleteering in education. Protagonists are drawing their evidence together and letting fly. Provided that writers are accurate and responsible, nothing but good can come from this hearty cut-and-thrust. Mr. Simon is accurate and responsible. He has written a probing, challenging attack upon the tripartite system of secondary education and upon the intelligence test as the pseudo-scientific tool which has been used to justify the unscientific differentiation of children at 11-plus into Grammar, Technical and Modern types.

Mr. Simon approaches his theme from many points. He shows us that the tripartite system has broken down in practice because, willy-nilly, all secondary schools are, or are becoming, more or less hybrids in an attempt to accommodate themselves to the varying needs and abilities of their pupils. He condemns the system because of its effects upon the education of young children, who are classified as winners or losers in the race for grammar school places at an early age, and because of its effects upon the primary school curriculum as a whole. He offers evidence to show that children deviate in considerable numbers from the expectancies about their future attainments indicated by the 11-plus selection tests. He draws attention to the weakness of the system resulting from renewed uncertainty about the nature of 'intelligence' and about our ability to measure 'it' accurately.

Where did the whole, highly-ramified system come from? Mr. Simon reminds us. It was manufactured as a convenient concept by the Spens Committee. Its reality has never been established, and it continues to receive acceptance, in the face of the evidence, only as a part of the fantasy life of those who *want* it to be true.

Mr. Simon leads up to a brief description of the alternative he recommends — the comprehensive school. He believes that the secondary education of the child should provide, as does primary education, an experience that is shared by all children. The acceptance of the comprehensive school as the basis of secondary education would obviate the present distortion of the young child's education, would provide a sufficient variety in secondary education to assure that each child's needs were met not only when he arrived but as he grew and changed, and would assure that our democratic culture would have a sufficient general content of education at the heart of it to provide the coherence and foundation for further growth which are so obviously lacking to-day. The size of such schools need not exceed that of the larger secondary schools already in existence. Nor is it right to suppose that taking care of breadth in education denies the able children the opportunity to pursue their particular bents to the limit of their capacities.

Throughout the book Mr. Simon soundly trounces intelligence tests. He has perhaps been too tough on them. Psychology is a new science and must be allowed its growing pains. A good deal of our present knowledge in physics has been gained by direct developments from early efforts to measure intangible entities with inaccurate instruments. By such adventures science advances. Furthermore, minds *do* vary in overall efficiency—between feeble-mindedness and genius to take the extremes—even if the spread of ability does not make as neat a statistical pattern as is assumed. Nor can there be any doubt that genetical factors in part account for the wide existing variations in mental vigour and effectiveness. The psychologists' error has not been in attempting measurement and definition but in claiming too much too soon, and in acquiescing in the use of intelligence tests for 11-plus prediction which runs counter to evidence about the flexibility of persons, particularly during the years of childhood.

This book needed to be written. It shows with devastating force that what is left of the theory of tripartitism is a mess of unreality, injustice, distortion and pretence. Plain honesty and humanity bid us set about clearing up this mess as soon as possible. We must be thankful to Mr. Simon for prodding us awake by his trenchant attack upon presuppositions that threaten to grow into vitiating habits of educational thinking.

James Hemming



# Directory of Schools

## BRYANSTON SCHOOL

BLANDFORD, DORSET

*Chairman of the Governors :*

ERIC FARMER, M.A.

*Headmaster :* T. F. COADE, M.A.

(Christ Church, Oxford)

A Public School, founded in 1928, which attempts to unite progressive education with what is best in the old Public School tradition.

**FOUR SCHOLARSHIPS (£175—£100),**

**a MUSIC SCHOLARSHIP (£100),**

**an ART SCHOLARSHIP (£100),**

and to boys of good character and all-round ability Two BURSARIES of £100 will be offered at the end of May, 1954. These awards are tenable for four years.

Full information may be obtained by writing direct to the Headmaster.

## DARTINGTON HALL

TOTNES

DEVON

*Headmaster :* W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 7-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools.

Fees: £210-£260 per annum.

Scholarships are sometimes available, and further information about these may be obtained from the Headmaster.

## KILQUHANITY HOUSE

CASTLE DOUGLAS

SCOTLAND

FOR BOYS AND GIRLS 3-18 YEARS

Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

Fees : £150-£180 PER ANNUM

Headmaster : J. M. AITKENHEAD, M.A. (Hons.), Ed.B

## BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

A Co-educational Boarding School for boys and girls from 11½-18. Separate Junior School for those from 5-11. Inspected by the Ministry of Education. Country estate of 150 acres. Home Farm. Education is on modern lines and aims at securing the fullest individual development in, and through, the community.

*Headmaster :* H. B. JACKS, M.A. (Oxon.)

## Wychwood School, Oxford

RECOGNIZED BY MINISTRY OF EDUCATION.

Maximum of 80 girls (boarding and day pupils) aged 10-18. Small classes, large graduate staff. Education in widest sense under unusually happy and free conditions. Exceptional health record. Elder girls can work for universities, can specialize in Music, or take year's training at Wychlea (Domestic Science House). Playing fields, bathing pool.

*Principals :* Miss MARGARET LEE, M.A. (Oxon.)  
Late University Tutor in English.  
Miss E. M. SNODGRASS, M.A. (Oxon.)

## MOIRA HOUSE SCHOOL

EASTBOURNE.

Telephone: 210.

Recognized by the Ministry of Education.

Boarding School for Girls from 10 to 18.

*Principal :* Miss MONA SWANN.

*Vice-Principal :* Miss EDITH TIZZARD, B.A., Hons. Lond

## PINEWOOD, AMWELLBURY, HERTS.

Home school for boys and girls 4 to 14, where diet, environment, psychology and teaching methods maintain health and happiness.

Elizabeth Strachan.

Ware 52.



# THE NEW ERA

IN HOME AND SCHOOL

## THE DEVELOPMENT OF LOYALTIES IN SCHOOL

*Raymond King, Headmaster of Wandsworth School, London*

Is loyalty a 'good thing'? The word has a noble ancestry and an approving ring. But, taking a hint from Berdyaev, let us not bemuse ourselves with the objectified concept. The various modes of relatedness to which the term loyalty is commonly attached may come from good or bad impulses, originate in healthy or unhealthy states of mind, and issue in good or bad effects.

The English cult of school loyalty is regarded abroad as part of our national eccentricity. Yet the school is not—or is it?—one of those human aggregates that Niebuhr considers almost necessarily immoral and therefore, at least on the philosophic plane, a questionable object of loyalty. Any association that is in the nature of a fellowship has the capacity of releasing the resources of the individual up to his fullest potential. The more our schools have this quality, the more worthy they will be as objects of loyalty, and, what is more important, the better milieu they will be for the growth of loyalty to ideals and values transcending the school.

Because loyalty is potentially one of those powerful and composite sentiments in which the stirring of one component tends to set the rest in motion, and because, for good or ill, relationships in school, whether good or bad, tend to bring it into being, teachers will endeavour to turn it to good account. They will plan school education in such a way as to foster healthy and expansive loyalties that incorporate the school's purposes, moral, social and intellectual.

There are certain conditions that foster the growth of such educative loyalties. We may expect them, especially at the school stage, to attach first to persons, and through persons to associations, and through both to ideals. Hence we must look first to the quality of human relations in the school. Bad human relations between teacher and taught will engender loyalties, but negative ones; the *esprit de corps* of the

class will be poor; collectively it will be hostile to the teacher, a negative condition that precludes its integration as a whole; the strongest loyalties will be to various anti-social groups.

Looking at the matter in a broader way we may consider school education as a process involving the total personality in human and social relationships. We shall then attach enormous importance to developing the school as a social community, so that the nature of school life itself reinforces our endeavours to implant and foster loyalties that are expressions of mental, moral and social health; that are therefore capable of expansion beyond the school walls and that grow into an ordered hierarchy within a balanced, mature and creative personality.

But how and how far can we organize day schools as social communities? It is almost inherent in the normal organization of the school for teaching purposes that it should be a peculiarly rigid institution. School conditions and the nature of school buildings, under the usual limitations of space and staffing, militate against the emergence of truly social groups, and also against the desirable relations of teachers and taught. Discipline, which at its best is a flexible capacity for responding appropriately to a varying social situation, becomes all too often a matter of rules and rigid enforcement under surveillance. To call attention to these conditions and difficulties is not to accept them as insuperable. It is to show where the challenge lies. In practice many schools have succeeded in organizing themselves as fields for the wide and varied interplay of social impulses, and so afford areas of freedom within which there is scope for responsibility, co-operation, initiative, and self-direction. For these are qualities that should be built into our loyalties. Opportunities for developing them are especially important during adolescence when children become more conscious of the practical



significance of social relationships and capable of investing them with sentiments and ideals. Service 'for my brethren and companions' sakes' both expresses and nurtures the right quality of loyalty.

The foundations of loyalty lie more in the realm of emotional growth than intellectual. But though emotionally rooted, loyalties should develop as aspects of the whole personality. Without intelligence and moral sense they are of little worth. There is a kind of compulsive loyalty, characteristic of what Erich Fromm calls the non-productive personality, which may in certain cases be a form of masochism. Another form that I think we should regard as pathological is unquestioned submission to what may be a quite irrational authority. This is characteristic of many fanaticisms. The cult of fetiches is of this order, and is not unknown in schools. This brings me to what is my main point. The school must see to it that its loyalties are grounded in mental health and based on productive experience. That is why the principles of what we may still call the New Education should not only be practised by the individual teacher, but should inform the whole school as a humane society and should permeate the totality of school life and learning.

We can begin by freeing the school from strains and stresses that thwart the growth of good human relations or positively produce bad ones. We may look for them in the kinds of incentives we use, in our rewards and punishments, in our disciplinary system. We shall endeavour to banish or to minimize fear as a motive, authoritarianism, regimentation, and disciplinary rigidity. For what Langevin called the Dogmatic-Receptive relationship of teacher and taught, we shall try to substitute a more educative two-way communication.

It is the consciousness of common purposes shared by the whole school that can transform a pupil's early attachment to persons, whether as individual trusted adults or groups of his peers, into the ordered hierarchy of purposes, attitudes, and emotions that we may regard as a satisfying system of orientation. This will inevitably be a gradual growth. Provided it is rooted in experience, it can be helped by appropriate teaching and by the timely homily in the School Assembly. We need not fear we are failing if loyalty to the small intimate groups in which the boy lives his life prevails over loyalty to the school's ideal

values. Schoolboy 'honour' forbids boys to give each other away even though it means condoning a delinquency. We teachers should respect these lesser but more real loyalties. To attempt to force a disruption in such solidarity, even though it be against the teacher and the school, will not help us to achieve our ultimate aims. By respecting it we are more likely to win the trust and confidence that will enable us to foster the growth of the larger allegiance.

The normal teaching organization of the school, its horizontal division into classes, automatically promotes the formation of groups of coevals, but erects barriers between different age-groups and makes it more difficult to identify the aims, interests and activities of the group with those of the school as a whole. I should like to consider the advantages of reinforcing the horizontal organization with a vertical division into permanent groupings, a 'tutorial' system of which I have had nearly thirty years' experience. It has been quite fully described in the E.N.E.F. pamphlet on *The Comprehensive School*.

Such a vertical division of the school into permanent 'families' of about thirty boys, under tutors who are charged with their total well-being, having their own 'home-room' as permanent base, and consisting of boys of all ages from 11 to 19, makes the Tutor-Set a microcosm of the whole school. The problem in a day school is to enable this tutorial group to act as a channel between its members and the whole life and purposes of the school, and this can be done only if the Tutor-Set is central to the school organization, if school work, games, and social activities are all intimately related to the life of the tutorial group.

A group that is thus designed to promote good human relations between the adults and the young of the school community, and between the pupils of different ages and stages, makes for the growth of the right kind of loyalty from the start. The new boy finds in his tutor an understanding and trusted adult with whom he is in a special and friendly relationship; he feels a sense of security in the family atmosphere of a group in which from the start he has a recognized place and personal significance, and to which he makes a contribution. Both consciously and unconsciously, therefore, he develops loyalty to the group which affords him these satisfactions, and such loyalty, because of the nature of the group,



can gradually expand to cover the whole range of the school's purposes.

In the second place the tutor is the link between school and home. He knows the parents and the home background of his boys, and is therefore well placed to help them in a right ordering of loyalties as between school and home. The logical corollary to the Tutorial System is the Parents' Association, an essential link between the school and its community.

If the growth of healthy loyalties is conditioned by good human relations within the school as a social community, the right ordering of loyalties is conditioned by the relationship of the school to the community of which it is a functional part. The trouble of course is that we do not live in an Educative Society. But while the school remains segregated from society we never shall. That would be a theme for another paper. There are one or two observations, however, that I should like to make here. It is essential that pupils should regard school as a part of real life and should not establish a dichotomy between school values and 'real' values. School values should at least be tenable as valid ideals in the community; otherwise they will be left behind with the school and relegated to a world of unreality.

Moreover, the school must be content to consider itself one of a number of educative agencies, and to realize its special limitation as a stage only in the growth of the personalities it nurtures. It is not good for the school to press upon the young an exclusive allegiance, and thus send them out into the world without roots in the community. On the other hand the school in co-operation with the home should safeguard the child from allegiances that conflict with the school's essential purposes. This is where the tutor can play so valuable a rôle.

A right relationship between the school and the community is necessary if pupils are to be adequately prepared for their vocations. A pupil's entry into employment should not spell disillusionment and the loss of ideals. There needs to be greater continuity in the matrix within which the loyal member of the school develops into the loyal member of his firm. At Wandsworth School we arrange a series of talk-discussions on a wide range of occupations with representative professional and business men and industrialists. These are intended to present a conspectus of the nation's productive work and

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	(2)	<b>Embroidery</b>
FEBRUARY 12-15	(1)	<b>Social Psychology</b>
	(2)	<b>Handcraft and Pottery</b>
FEBRUARY 19-22	(1)	<b>Towards a Critical Appreciation of Literature and the Visual Arts</b>
	(2)	<b>Music, Dance and Drama</b>
FEBRUARY 19-26		<b>Half-term Recreative Course</b>
FEBRUARY 26-MARCH 1	}	<b>The Secret of Mysticism</b>
MARCH 5-8	(1)	<b>The Unconscious Element in Government</b>
	(2)	<b>Art and the House</b>
MARCH 12-15	(1)	<b>Experimental Painting and Modelling</b>
	(2)	<b>The Psychology of Non-violence</b>

Send a card to the Warden for the detailed programme of any course which interests you ; also for particulars of the Braziers Social Research Papers and Bulletin.

the relationships involved, as well as to guide in choice of career. For senior boys a 'week in industry' is incorporated in the school programme for the summer term.

Thus we must avoid fostering a false sense of the self-sufficiency of the school and too exclusive a sentiment of loyalty to its little world. Many modern educational techniques help the school to open doors and windows to the outside world.

For this generation has to be educated for living in a world society; that means developing loyalty to ideals that transcend national frontiers. But this is not best encompassed by starting on the global plane. We lay the psychological foundations for the wider loyalties in the day to day human relations within the school. Loyalty does not grow in a vacuum. We have been able at Wandsworth to give our pupils a series of practical tasks to do for Unesco, thus basing what might be a vague loyalty to world causes on a real experience.

The moral climate pervading all aspects of school life will for many schools be suffused with a religious spirit. I use the term in its broadest sense; for though schools in England are now



under statutory mandate to give religious instruction and take part in a daily act of worship, the state-provided school cannot claim to be in any real sense a worshipping community of the Christian faith.

But whether we derive our ultimate loyalty from doctrinal Christianity or from the perennial philosophy common to all the great religions and to many who are committed to no specific religion,

the master-sentiment we need in order to live with a sense of personal unity, purpose and direction, can be presented in the whole life and learning of the school at least in some of its aspects. Above all, it lies in respect for human personality and the sense of membership one of another, the twin bases of a loyalty that includes human brotherhood and, for many, the Fatherhood of God.

## THE DEVELOPMENT OF LOYALTY IN INDUSTRY

*Peter Reeve, National Institute of Industrial Psychology*

IT is appropriate to consider the problem of the development of loyalty in individual organizations from the stage when an individual enters an organization, whether from school or from another enterprise. All such individuals are complexes of experience, expectations and aspirations. They will vary markedly on several scales, for example, from dependent to independent, prejudiced to unprejudiced, radical to conservative. Such variables and many others will influence their ability to adjust to new surroundings and new people and a company must take responsibility for welding these differing individuals into a team so that they are loyal to each other and to the company and its purposes.

Such a problem is made more complex by the existence of several focal points for the exercise of loyalty, e.g. the company, the managers or supervisors, the Union, fellow-workers, the individual's family, the individual's beliefs. These can and do create conflict, and it would be unrealistic to suggest that we can wholly expunge such conflict and must always work towards a determination that eliminates one and raises on a pedestal another. Industry's aim, however, must be towards developing co-operation and understanding; towards satisfying the needs of individuals and their expectations. In this lies the formation of solidarity and loyalty.

How can industry achieve this aim? The answer, I think, lies in the intelligent use of training. This means careful planning in relation to both individual and collective needs, which in turn requires persistent efforts to clarify the concept of loyalty and to assess the needs of individuals. At the present time no conscious

planning has been undertaken by the majority of organizations. The majority are small and often well-knit communities, bound together by the control of a family or an individual. In such a situation there seems to exist a strong sense of loyalty, but beneath it all may lie a frustration that is held down by a strictly authoritarian type of control, and that may manifest itself hotly on the death or retirement of someone in authority. In some cases, on the other hand, the company has directed its personnel policies toward developing loyalty through participation and formalised training. The results suggest strongly that most individuals respond eagerly to opportunities for real participation and advancement. Consideration of the results show also, however, that there may be limits to the type and range of loyalty of which people are capable. For in the larger company loyalty is often developed within a section or department but its concomitant is an antagonism between departments and a lack of a sense of duty toward the company as a unit in itself.

The inauguration and maintenance of training, therefore, need to be planned in relation to several factors. I would suggest that the most relevant of these are: (1) a determination of the importance of the forms of loyalty, i.e. to an individual, to a group, to an idea or ideal; (2) an assessment of the standards and values of individuals; (3) the size of units; (4) the determination of effective methods and material for training.

Individuals who are actively loyal to an idea to the extent of holding out against the disapproval of others are comparatively rare, and most



people are concerned with what they get out of a certain mode of behaviour. These points, stressed by Professor Sprott,<sup>1</sup> warn us not to frame unrealistic policies. Evidence from other forms of training indicates that an oblique approach to loyalty-training is more fruitful and effective than a direct one. Sessions framed specifically to teach and incorporate loyalty are likely to fail. I may quote here the startling findings from a study made in America some twenty years ago by Hartshorne, May and Maller and reported in *The Journal of Educational Psychology*. In brief, they set out to investigate the effectiveness of Sunday schools and certain societies whose aims were to promote honesty and moral integrity. They devised and carried out a number of tests, which showed conclusively that such aims were not being achieved; indeed, those exposed to the kind of 'instruction' given showed a greater propensity for dishonesty than the 'uninstructed'. Another study at the same period, reported by Maller, concerned the conflict of loyalties within working groups. The results suggested strongly that highly productive groups were more likely to cheat than their less productive neighbours; that is, there was a very firm loyalty within a group but this prompted the members of it to 'cheat' on the group's behalf to the detriment of fellow workers in other groups. More recent studies in testing the effect on attitudes of supervisory training tend to show again the inadequacy of the direct approach.

An interesting development in recent years, which is not direct and which shows signs of producing a more significant and lasting effect, is the use of a collective form of training: that of conference groups. These aim at providing opportunities for participation by all levels of management in the real matters of company operation. The problems or topics that form the subject-matter of the conferences are those of immediate importance to the whole management. They are not things which 'they' think 'we' ought to discuss. I would stress the importance of this point; it is one on which many joint consultative procedures have foundered. Further, the groups are composed of people from different departments as well as from different levels, which helps to overcome the watertight loyalties I mentioned earlier. I recently had the privilege of introducing

such a scheme in a company in this country and the results so far are encouraging. The method is one which, I feel, will be of increasing importance in solving the problems of wider degrees of loyalty and co-operation.

The two other factors, size and individual needs and expectations, have occasioned marked attention recently from research workers. I want, therefore, to touch on the findings of these research workers and to draw from them what seems to be of practical significance to industry in tackling the problem of developing and maintaining loyalty. Studies of the effects of size of units have attempted to discover whether different sizes of group show any relationship with, for example, morale, productivity, labour wastage and absenteeism. The results suggest strongly that productivity suffers, voluntary absence increases and morale is lower in groups of certain sizes. Recent studies in coal mines do not wholly support these statements, but there is enough evidence to prompt industry to take this factor seriously. Nationalization has brought the problems of size and individual identification to extreme prominence and efforts to solve them have, so far, not been significantly happy—perhaps because of a disregard of unit size and the needs of individuals.

It is this latter aspect that is the most important and, probably, the most difficult to disentangle. Since the war, monotonous emphasis has been laid on the importance of financial incentives and the assertion that money is the only thing that the working man is interested in. This has unbalanced the true picture and withdrawn attention from the very fundamental, non-material, needs of the 'economic working man'. An increasing volume of studies and surveys

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<sup>1</sup> In an analysis of the psychological concomitants of Loyalty, read before the Conference of Educational Associations, London, December, 1953.



reveal the urgent need for participation, for industrial citizenship as well as political citizenship. Some part of this need has been answered by joint consultative mechanisms, but the major part is still left in sterile emptiness. Such a call cannot, I feel, afford to be ignored. Research workers have pointed the way and industry could benefit from an intelligent use of their material. In practice, this involves appraisal of the existing patterns of relationships and standards within an organization, followed by policies designed in relation to this pattern and uniformly operated. Thus newcomers will be presented with solidarity and standards and practices that are believed in and acted upon. This raises a problem of assessing an individual's likelihood of following certain

forms of behaviour, of being loyal, and so on. The work done here and in America on social attitudes and values seems to point the way to methods of achieving this. Eysenck has recently summarised this work in *The Structure of Human Personality*, and demonstrates the emergence of recurring fundamental patterns of attitudes. These may be expressed in relation to two scales ranging from radical to conservative, and from tough-minded to tender-minded. The methods of measurement are time consuming and may not be immediately practicable in industrial situations, but their value in the prediction of potential behaviour seems to offer significant returns for industrial training and development; not least in the nurturing of loyalty.

## THE TAPE RECORDER AS AN AID TO INTERNATIONAL UNDERSTANDING

W. Röpnack, Teacher at Timmendorfer Strand, Germany; author of "*Das Magnetongerät als Unterrichts und Bildungsmittel*"

INTERNATIONAL understanding is more necessary than ever to-day if we are to master the great problems that face us at the present time. But the mutual understanding of one individual by another—directly and irrespective of national and religious differences—is greatly facilitated by the use of technical aids. Our age is an age of technique; how is it going to deal with its plethora of technical achievements? There are three ways: Some people ignore them altogether, as though they were of no significance; others are so devoted to technical progress that they incline to become its slaves; a third group has chosen what seems the wiser way, regarding all technical instruments as merely a means to an end.

Our attitude to technical progress will finally decide which is the greater power—technique or man himself. The radio may still to-day more easily tend towards the ruin of mankind than to its unification. Technical progress itself, however, is morally neutral. The discovery of the atom bomb does not mean that we must kill each other with it; it does mean that we must neglect no means that may help mankind to live together peaceably.

One of the new tools which mankind has invented is the Tape Recorder. There is no need to describe its mechanism here; instead, we would like to point to the wonderful opportunities it affords for new kinds of school work. There is

scarcely a subject that cannot profitably make use of it. There are three ways in particular in which we can utilize tape-recordings:

- (1). Directly, through listening to what we ourselves have recorded;
- (2). Through the exchange of recordings between schools throughout the world;
- (3). The loan of reels from tape recorder libraries.

As for the first point, we may draw attention to the tremendous impression made upon children by being able to hear and assess their own oral work, as, for example, when they listen to a recording of their own voices when reading or reciting, and notice pauses made at the wrong places, mis-readings and false accents. The impression made on them is much more lasting than that made by corrections afterwards by teacher or classmate. They are put in front of an acoustic mirror, as it were. What we hear has often an immediate emotional effect on us, for the ear is particularly closely associated with the motor aspect of the body. This makes tape-recording work especially valuable. Everyone can listen to his own voice, or that of the choir of which he is a member. Older children take the greatest pleasure in writing their own radio plays and having them taken down by the recorder. To such plays every child can contribute his own particular talents, including those with technical



ability, who can handle the microphone and the recorder. Work with the recorder can begin with the youngest Primary School children—indeed it has been proved many times over that it is just these who do not need to overcome nervousness at the microphone.

As regards point three, there are already many 'sound' libraries in existence which lend tape-recordings. Unesco has set up its own Recorder library for cultural and educational purposes. We must, however, be careful as to what should be included in such libraries. It has become clear in practice that not all school programmes or broadcasts of any kind are worth keeping for long. As a rule, even good broadcasts should not be kept longer than two years. Only tape-recordings of lasting value should be stored, such as the voices of great poets, statesmen, etc., whose deeds have made their names immortal. Long musical compositions also should be tape-recorded, since on its small surface a reel can take and reproduce without a break a performance of two hours' length. Another sphere for records is that of animals' sounds, such as bird songs, the lion's roar and elephants' trumpeting. Interesting too are bodily noises, recordings of the heartbeats of healthy and sick persons and of animals, as well as the sounds produced by the lungs and the muscles. As many experiments have shown, this is a new and most effective way of making children realize the wonder of God's works.

But the finest opportunities for a completely new approach to the problem of international understanding are afforded by the exchange of tape-recordings between schools. The first small experiments have given rise to the liveliest hopes, once we have been successful in removing the present technical difficulties. That must be done immediately, however; for, when once different kinds of machine are in full production, it will be difficult to alter them. The various types, it is true, can differ in their construction; but certain elements must be the same. In order that tape-recordings taken on one type of machine should be capable of being played over on another type, the two types must be similar in the following respects:

- (1). They must run at the same pace (for instance at 19 cm. or 9.5 cm. per second);
- (2). They must move in the same direction (for instance from left to right), and the active sound track must be in the same place, divided into a

double track, the two halves (upper and lower) receiving and reproducing (for instance, this active sound track, when running from left to right could be regularly placed below and, when running from right to left, above).

(3). The double track should be of the same width, as is often the case to-day in different parts of the world, the width being 6.35 mm. and reception being with two tracks one above and one below, so that with one sound track the double time for reception and reproduction can be utilized. The spools for the sound tracks should also be of the same size.

(4). The use of an internationally agreed way of measuring the length of tape so that it would be relatively easy to pick out special places on the reel.

We have mentioned these matters in order to show firms manufacturing tape-recorders the points that are important, if we are to be able to start on the work of international exchange. This is enough for the moment. But what can be done by such international exchanges?

We shall select only a few from the enormous number of possibilities there are. The recorder can be very valuable in the teaching of foreign languages. It can be used to improve pronunciation through enabling the pupil to check his own. With the help of recordings by Englishmen or Frenchmen in their own languages, English or French speech can be brought directly into schools anywhere in the world. This is possible in a large number of different ways. When photographs are added we are on the way to mutual understanding, respect and—love. Children can recite poems or sing for each other, or act little plays with incidents from their daily life. Not only are scholastic results improved in this way, but human relations are much more closely knit by such spoken contact than by the writing of letters. Speech is a living thing—letter-writing a much less living one. Is not the exchange of recorded speech very much more effective than the occasional exchange of a letter? On the same reel the answer can be returned. A large number of machines can already take down two half-hours of recording on a single reel no thicker but larger than a normal envelope.

There are no limits to its use. By an exchange of reels, maps can be supplemented by human words and the typical noises of the land in question. In this way we can also learn to enjoy



the peculiarities of the peoples of other countries that seem to us strange or even laughable. Because of such knowledge we begin to understand them better. The world in all its variety fascinates us. We learn to appreciate the tenderness say, of an Arabian lullaby, indeed of a lullaby from any part of the world, and we begin to realize that mothers do not sing such lullabies in order that their babies may grow up to fight the children of other lands. Is the time coming when all quarrels will be settled peacefully?

Let us take another practical example. Australia seems not unlikely to be the first country in which Parent Education will be introduced with State support. The ex-Secretary of the Australian Federal Council of the New Education Fellowship, has collected a large amount of material on this subject, showing how married couples have met with doctors, psychologists and teachers in order to discuss the various stages of child development, many a father and mother returning home with a new attitude to family problems. For they learned how to understand the child's world and his relation to it instead of looking at him always

from an adult point of view. Mrs. McNamara has recorded on the tape machine a talk on this problem for the school wireless group in Timmendorfer Strand, Germany. This talk will form the basis of discussion for an English-speaking group of German teachers and parents. This discussion will likewise be recorded on the tape-machine and will probably be sent on to Mrs. McNamara, who will then hear in Australia what her friends in Germany have to say about her talk. Thus the recorder will make possible a lively exchange of opinions between opposite sides of the earth, its subject being a problem that is a concern common to all those taking part.

Many other examples could be given of the aid such recordings can be in the promoting of international understanding. We can only hope that the difficulties that at present hinder international exchange may soon be removed. The object of this article is to help forward in some slight way this most desirable result. Much suggested here may seem to be before its time. But one day, we may be sure, an international exchange of tape-recordings will be taking place as a matter of course.

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# ART IN THE LIFE OF THE SCHOOL

*Carleton Washburne, Chairman, Department of Education, Brooklyn College, Brooklyn, N.Y..*

*President of the New Education Fellowship*

SINCE Plato first enunciated as the ideal to be sought by all men the good, the true and the beautiful, no one has with equal brevity and validity summed up the human goal. Yet while we verbally acknowledge the equal value of the three ideals, until recently in our own country, and even now in many countries, schools have largely confined themselves to the so-called true, actually to the amassing of facts and acquisition of skills. They have given more or less perfunctory attention to the good in what used to be called 'manners and morals' and in upholding certain standards of behaviour within the school, but the good has been interpreted mainly as obedience and conformity. The beautiful has had little or no place in formal education until relatively recent years, and is still distinctly subordinate.

To-day, however, in our best schools we are concerned with the development of all aspects of the child's nature, and therefore move toward giving the beautiful its right place. We see it emerging in the school environment, in the creative art of the children, in attention to beauty in many aspects of school work. We begin to recognize that while some apprehension of beauty is inherent in the human race, this apprehension can be greatly enhanced, broadened and intensified through participation in the attempt to beautify, in the attempt to create beautiful objects, and in a conscious endeavour to increase the beauty of one's surroundings.

Together with the dawning recognition of the necessity for including beauty as one of the primary aims of education has come the psychological recognition of the importance of self-expression. We know now that this is one of the three major emotional needs of all human beings, the sense of security and the identification of oneself with one's fellows, or social integration, being the other two. We now recognize that for any one of us to be emotionally whole, to live lives that are satisfying, happy and well adjusted, we must give expression to our own characteristic feelings and thoughts. We must develop along the lines of our own 'design of growth', as Colonel Parker used to call it. Each of us must find a

means of discovering that which he, himself, is. When that discovery and its expression is denied to us, we feel frustrated and unhappy. This, in turn, often leads to physical, mental or moral illness. Before man found the efficiency of industrialization, there was room for self-expression, to some degree, at least, in even the humblest tasks. To-day, however, it is difficult for the worker on the assembly line, the stenographer in the business office, the bank clerk, the migratory agricultural worker or the salesgirl to find ways to combine earning a livelihood with self-expression. The harm of this deprivation to the individual and the resulting long-range inefficiency are gradually being recognized, so that most enlightened employers seek means of giving their workers an opportunity for some degree of self-expression, even in seemingly routine tasks. But we are a long way from having found a modern equivalent to the self-expressive craftsmanship of an earlier day. Meanwhile, self-expressive uses of leisure become the only universally available antidote for the automatic tasks of an industrial era.

The graphic and plastic arts are not the only means of self-expression. There can be creative writing ; there can be musical expression ; there can be community drama ; there can be the following out of intellectual interests and hobbies, and so on through a wide range of leisure activities which are expressive of parts of one's nature, parts which fail to find expression in one's daily occupation. The graphic and plastic arts, however, and their close cousin, creative handicrafts, are among the most basic and universal forms of self-expression and among the most satisfying. We find these forms of expression in all human beings, however primitive or advanced their culture. We rarely find a child who, given an opportunity early enough, fails to respond creatively to an opportunity to use his hands to express himself with colour or material.

The fact that one must use one's hands in the graphic and plastic arts is important. Our schools in the past, and to a large extent in the present, have concentrated on the head to the neglect of the hand ; and yet it has been the combination



of hand and head that have produced all the advances in man's rise from savagery. Edward Yeomans put it well when he said, 'Under the greenness and blossoming and fruitage of the mind, there are certain very deep foundations, namely the work of man's hands.' In the graphic and plastic arts and creative handicrafts we get the highest level of hand and brain working in perfect unity, and the heart, too, expressing itself—all aspects of the individual are working together, each essential to the others.

Schools are becoming aware of these facts, and the best of them are making art, or let us say beauty and self-expression through graphic and plastic arts and crafts, an integral part of the entire school life. First of all, they try to make the environment in which the child lives while at school as beautiful as possible, so that he unconsciously absorbs a sense of harmony, colour and proportion from the life around him. The bare, ugly classrooms of the past are gradually giving way to rooms which are bright, cheerful, well-proportioned, artistically furnished and colourful. The teacher, herself, attempts, however simply, to exhibit taste in her clothing, in the way she does her hair.

I remember a few years after the first world war visiting an orphans' home maintained by the Czech Legionnaires for war orphans. The head of that home was a man who appreciated what beauty could mean in the lives of these children. He had taken over a villa, itself architecturally a work of art, and then, through the use of colour and arrangement, had made the place a dream of beauty. The creative art work of the children living in that atmosphere was some of the finest I have seen in the world.

While we, as adults, have a responsibility for giving the children the basic elements of a beautiful environment, their appreciation will grow in proportion as they, themselves, can participate in its beautification. In a school I visited in 1950 in Australia, one that contrasted strongly with the traditionalism of most schools there, the children had planned the curtains for their room. They had all worked on designs and colour schemes, then had selected those that they liked best. They had then made linoleum blocks for stamping their design on the goods. They had become so much absorbed in the work and were so eager to get the curtains up that they persuaded their teacher to remain with them for two or

three days of the Christmas holidays to finish the job. The curtains were lovely, and were the envy of children in all the other rooms. Those who had made them had deepened their perception and their appreciation of beauty.

Similar projects are common among our best schools in America. The children help to plan what curtains, what plants, what arrangements of furniture, what pictures will help to make their room more attractive. The appreciation of beauty increases in proportion to one's attempt to create beauty.

It is not only in such ways, however, that the good modern school uses art in its life. It provides artistic expression for its own sake. Indeed, with very little children the art work is almost exclusively free expression with various media: finger paints, calcimine paint, clay or blocks. For the nursery school and kindergarten child, there is a joy in simply putting colour on paper and seeing the various forms it takes. We now know, however, that these forms and colours are often unconscious symbols of the child's emotional state, expressions of his feelings that cannot express themselves adequately in words, expressions which serve the vital purpose of externalizing and objectifying the child's emotions. The research done and published by Rose Alschuler and La Berta Hattwick brings out this fact vividly.<sup>1</sup>

As the child gets a little older he begins to find that his play with colour and form has results which are suggestive of real objects. Very primitive forms of representation begin to appear. There is little attempt to make these paintings or drawings or models represent accurately the real objects. A circle with two dots for eyes and a vertical and horizontal line for nose and mouth, two lines sticking up from the sides to represent arms and two others from the bottom to represent legs may mean a man or a child or father quite satisfactorily. The child has expressed his idea. He has something which represents to him a reality. That is enough.

As the child gets older, however, the time comes, usually around the age of eight or nine, when his gradual recognition of the difference between the symbol he has made and the reality results in self-criticism and dissatisfaction with

<sup>1</sup> See *Painting and Personality, a Study of Young Children*, Alschuler and Hattwick, Cambridge University Press, for the University of Chicago Press. We hope to publish an article on children's drawings by Mrs. Alschuler in our April issue.—ED.



his attempts at representation. Up to a certain point he improves his own work by closer observation and more painstaking attempts at representation, but then he may reach a point of frustration. What he wants to express does not take satisfactory form with the crude techniques he is using. It is at this point that the teacher or other adult can help him in a way which increases his self-expression. When the teacher sees a child groping for better, clearer colours and can show him how these can be achieved, when she sees him attempting to express action without having yet observed how the basic lines of the figure change when the figure is in motion, a few suggestions will open up a whole range of expression to the child. Technique given before a child sees the need for it, given to make him conform to an adult's idea of what and how he should be drawing or painting or modelling, can inhibit self-expression and take away the joy of art work, but technique given at the time and in the amount indicated by the child's readiness and desire for a means of expressing himself more adequately can prevent him from feeling frustrated, and can release his energies and powers. There is, then, in any good school ample opportunity for creative expression in art, whether for sheer play with form and colour, or for representation of nature and reality, or for what often combines both, the decoration of objects.

But the modern school does not confine its art work to certain periods of sheer creative expression. It recognizes art as a means of communication and as a means of contributing to many other activities. It is especially as children approach adolescence that art as a means of communication opens up new vistas and gives a new challenge. The making of posters, the illustrating of stories, the use of various kinds of graph are examples of art used for communication.

One cannot draw a sharp line between art as communication and art as a contribution to other activities; frequently the contribution it makes to a school paper, for example, or a safety campaign or a housing project in the social studies is a form of communication as well as one of decoration or beautification. The number of school activities to which art can and does contribute is legion. Any work in the crafts inherently calls upon a sense of the beautiful and skill in artistic expression for adequate realization.

The various aspects of homemaking, the preparation and serving of foods, in the making of clothing, in the furnishing of the house, can make wide use of artistic sense and skill.

The various types of dramatic representation used so much in the modern school: creative dramatics, dramatic arts, puppetry, etc., call for many forms of art expression in lighting, costuming, making scenery, and in staging. The social studies may stimulate artistic expression, may be enlivened and made more real through art expression, may help the child to appreciate the different forms of art expression used by different cultures. Creative writing, either done for itself or for publication in the school paper, may be made more meaningful and more satisfying through illustrations. The making of school exhibits, for other schools or for parents, the making of slides for projection, the arrangement of a museum, the decoration of the school for a particular holiday, the more permanent beautifying of the school or the classroom, all call upon the children's sense of beauty and give scope for their self-expression through the arts.

Through such a comprehensive use of art in the school, children find self-expression essential to their emotional well-being; they find the wholeness of life that comes from the co-operation between head and hand in the expression of beauty. The beautiful takes its rightful place beside the good and the true.

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## E.N.E.F. ANNUAL REPORT

*(Continued from page 35).*

Work such as I have described in this Report is not done without a great deal of voluntary effort. I should like, in conclusion, to thank all those who have, whether in committee or out of committee, helped it to go forward. It would, I think, be invidious to mention names, but members will, I am sure, realize that the main burden falls on the Honorary Officers, and upon the members of the Education Committee. The solid foundations which they have laid this year augur well for the strength of the E.N.E.F. in 1954. I believe that we can look forward with confidence and with enthusiasm to the work of the coming year—work which can, I feel sure, go far towards implementing one of the primary aims of the New Education Fellowship, which is a renewal of education and of ourselves.

J. B. ANNAND,  
*Secretary*



# ENGLISH NEW EDUCATION FELLOWSHIP

## ANNUAL REPORT, 1953

WHEN those who do not know us ask wherein lies the unique character of the New Education Fellowship, part of the answer is that it serves to bring together people in all branches of education, thereby breaking down departmental barriers; it brings those professionally interested in education into touch with parents and employers; it fosters the application of new knowledge to the learning situation in schools, training colleges, and adult education groups, as well as to the nurture of children in the home; and it does all this, through its National Sections, on an international scale. The strength of the Fellowship lies in the strength of its Sections. The strength of the E.N.E.F. lies in the quality of its membership, in its ability to call upon members expert in a wide variety of disciplines, in its opportunities for using their advice and their services for the benefit of all who care to share its activities through conference, publications, or more personal meeting.

It seems likely that the E.N.E.F. has never been more closely associated with the international work of the Fellowship than in 1953. I believe that the Fellowship has been enriched by this close co-operation, and that the E.N.E.F. has benefited. It is against the international background, therefore, that I propose to consider the important work of the E.N.E.F. during the past twelve months.

As was to be expected in Coronation year, we have had a large number of visitors from overseas, eager to see English schools, training colleges, and universities. They have been generously helped by members who have received them in their various institutions, and put themselves freely at the disposal of their guests. A number of English Section members too have shown interest in the Conference of Internationally Minded Schools, of which Professor C. H. Dobinson is Chairman.

Early in the year I again visited Germany, where I lectured to Teacher Training Colleges and the upper forms of Grammar Schools on aspects of New Education as practised in England, and I saw something of the excellent individual work being done in education in North-Rhine-Westphalia. What I saw there was so encouraging that I urged the German Section of the N.E.F. to organize a conference and exhibition which will enable many German teachers to see how, with the exercise of courage and determination, some of their colleagues are putting new edu-

cational ideas into practice. This conference is to be held at Sonnenberg next Easter.

After Germany came the two gatherings in Denmark—the meeting of Section Representatives in Copenhagen in July, and the International Conference at Askov in August.

Of outstanding interest was the meeting in Copenhagen. This was the first time in the thirty-odd years of its existence that the Fellowship had been able to invite every one of its Sections to send a member to such an assembly. It was a momentous occasion, charged with great possibilities—for success and for failure. The conduct of such a meeting called for skilled and sympathetic chairing—in truth, for a knowledge of group dynamics such as comparatively few chairmen possess. Members of the English Section will be pleased that N.E.F. International Headquarters Guiding Committee invited Mr. Ben Morris, a distinguished member of our Council, to chair this gathering of twenty-eight representatives, coming from countries as different and as distant as Australia and Ceylon, Japan and the United States, as well as from Western Europe and Scandinavia. A report of the ground covered at Copenhagen, with Mr. Morris's deeply interesting assessment, appeared in the January issue of *The New Era*. Our Chairman, Mr. James Hemming, represented the E.N.E.F. at this meeting, at which the Agenda included discussion of the obstacles to New Education in members' own countries; the Case History Project referred to in the 1952 E.N.E.F. Report; Mental Health of School Children; Parent Education; Education for World-Mindedness and International Understanding; and general matters of N.E.F. policy and finance. Our Council, much heartened by the evidence afforded at Copenhagen of the abiding vitality of the N.E.F., has agreed that the English Section shall play as vigorous a part as possible in all these N.E.F. activities.

On the International Council, the policy-controlling body of the Fellowship, which met on five occasions at Askov during the conference on *The Teacher and His Work*, we were represented by Mr. H. Raymond King. The success of the conference was helped by the presence of a large number of E.N.E.F. members, and by the work of Group Leaders from the English Section. The fact that they all, in spite of serious and unexpected transport difficulties, arrived in Askov at the right time, was very largely due to the sustained and laborious office work of Miss





Here is the answer . . .

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*illustrated*

Percy Wood

Italic Handwriting, which is both legible and pleasant, is growing in popularity in the schools, and the Ministry of Education has sponsored a number of courses on the subject. This is the first complete guide to teacher and pupil that has been issued, and the author Mr. Percy Wood, Headmaster of Cholmondeley School, Cheshire, is outstanding as a most successful teacher of the subject.

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Horwood, whose persistence, ingenuity and unruffled good humour overcame obstacles which at times seemed almost insuperable. She was fully supported by Miss Batchelor, and at times by Miss Peett, for our team at 1 Park Crescent are always ready to share the burden of emergencies that face either E.N.E.F. or International Headquarters. I should like to pay tribute also to Mr. Waples of the United Shipping Company, without whose patient co-operation and ready initiative even Miss Horwood, as I am sure she would be the first to admit, could not have triumphed.

## GROUP WORK

An important aspect of our pursuits in recent years has been our concern with group work in the arts and sciences. It has formed the basis of three conferences attended by English members, in Chichester, Coventry and Askov. The 1954 E.N.E.F. conference, to be held at Rolle College, Exmouth, from 29th July to 9th August, will be similarly organized. A short series of Saturday groups in Painting and Pottery, held at Byron House School, has just been completed. Slight but significant changes in pattern or organization have been made as our knowledge of group work has grown. There is much more to explore, and

it is hoped that the importance of this work will be sufficiently recognized to ensure financial support for a long-term research.

What we already know with some certainty is that, provided they can live through the initial frustration encountered during the first two or three days of being in the learning situation in their chosen group, members do, almost without exception, obtain personal satisfactions which result in increased sensitivity and awareness, and that they find this of benefit in their ordinary work. We feel we have discovered in this group work the close connection there is between individual vision and expression and social sympathy and understanding. In fact, the group supports the individual just as the individual enriches the group. Much remains to be discovered about this relationship between the individual and the group, which may have an important bearing on the place of the arts as an educational and social factor in the good life.

It has been suggested that the Fellowship should establish a continuing centre for this group work in England. The implications of this formidable project are being studied by International N.E.F., which, as a first step towards maintaining and expanding opportunities for such experience, is organizing a short conference



for group leaders and potential leaders to be held at Chichester in April, 1954. As the calling of this conference is to some extent a measure of the importance of the contribution made by the E.N.E.F. and its members to a new field of educational knowledge, I feel it is proper to mention it in this Report.

#### COUNCIL AND EXECUTIVE COMMITTEE

The Council and its sub-committees have again worked hard for the E.N.E.F. throughout the year. No ticklish questions of policy have beset the Council which has, therefore, been free to give thought and guidance to the Education Committee and to the Executive Committee, as well as full consideration to the matters referred to the E.N.E.F. by International N.E.F. Headquarters. Financial matters have been remitted to the Executive Committee, which has given particular attention to methods of increasing income so that all needs, including its obligations to International Headquarters, may be met. It is perhaps worth recording here that the ten per cent. of members' subscriptions, which Sections are constitutionally required to pay to International Headquarters, would, on the basis of present membership and subscription rate, very nearly meet the obligations of the English Section. It has, however, never yet been able to afford this percentage, but the Executive Committee, having examined the problem, expects that it will be able to do so in the future. By expanding its membership, by increasing the number of members paying their subscription under seven year covenant, and by encouraging individual members to subscribe additionally to International Headquarters, the E.N.E.F. should find it possible to raise annually the comparatively modest sum required for its needs and its obligations. Members of the Council present at the October meeting pledged themselves to write to ten friends urging them to join the E.N.E.F., and to help them in this task a short factual statement has been prepared to supplement our usual publicity material.

The response to our request to members to covenant their subscriptions has so far been disappointing. Over fifty members have signed seven year agreements, but we need six times that number to follow suit if we are to meet our annual requirements and provide a new source of income to offset the certain reduction in the Ministry of Education's grant next year. We owe it to the skilful pleading of our Honorary Treasurer, Mr. W. Griffith, that the £250 grant was maintained this year. It is, however, the expressed view of the Minister that, on the informa-

tion at present before her, the grant should not be continued, or should at least be further substantially reduced at the end of the current year. In spite of this, the financial position of the E.N.E.F., though difficult, is not desperate. There are signs that the tide of membership has ceased to ebb; affiliations from Parent-Teacher Associations—a new source of revenue—are increasing; the conservative policy followed over the finance of publications, whereby proceeds of sales are not regarded as income until the costs of production have been covered, is beginning to bear fruit. Sales of 'Home and School' publications have been good—they include over 1,000 copies of *Advances in Understanding the Adolescent*, almost 1,000 copies of *Advances in Understanding the Child*, and 90 copies of the Handbook, which gives advice on the formation and running of Parent-Teacher Associations. Sales of *The Comprehensive School* have risen this year, and could be still further advanced if more members would bring it to the notice of meetings and conferences of other bodies as persuasively as does Mr. Raymond King.

#### EDUCATION COMMITTEE

The work of the Education Committee, under the chairmanship of Mr. A. A. Bloom, falls into two parts—that governing the general educational programme of the Section, and the work of the Home and School Sub-committee for Parent-Teacher Associations. The general programme has included a continuation of the work on educational standards, with a special number of *The New Era*, followed by a series of articles on the same theme; plans for a visit of Australian educationists to lecture in England; guidance to the Sub-committee on its plans for Parent-Teacher Associations; the Exeter Conference on *The Education of Attitudes*; consideration of how closer links can be made with industrialists; a Symposium on *The Development of Loyalty* held on the 30th December; consideration of how the Section can best develop a programme to implement the suggestion of the International Council that Sections should give attention to problems of Mental Health, Parent Education, and a more practical form of education for living in a world community; and plans for 1954. These plans are well forward, and include the Summer Conference at Exmouth; a series of three lectures at the Institute of Education, London, in October, on current educational topics of a controversial nature; certainly one regional conference, and probably two; and a Parent Teacher Association rally in the West of England in early summer.



The Exeter conference on *The Education of Attitudes* deserves further mention. It was arranged in conjunction with, and at the request of, the University of the South West Institute of Education, and it was planned after taking the expert advice of Mr. Harold Bridger. The speakers were Professor Adam Curle and Dr. Alex Essex, the former speaking as an anthropologist, sociologist and psychologist, the latter as a general medical practitioner who is also a psychiatrist. Professor Curle said that there were broadly three different attitudes to authority in Devon villages corresponding to the socio-economic history of the village. Villages which had been unharmed by time showed a constructive attitude towards authority—to the parson, the teacher, or the County Council. Villages which had suffered a decline in population showed a profound suspicion of authority. Villages which had lost both population and local industry showed the most hostility to the outside world and a complete inability to do anything internally. The significance of this is that people depend for their stability on certain persisting patterns. Rapid change brings a sense of threat or loss. Dr. Essex traced the effects of birth, parental handling, family, community and school on the formation of attitudes. He examined teachers' relationships with colleagues and with those in authority over them as well as teachers' relationships with children, and he explained how a teacher's difficulties might arise from his own conflicts.

The conference served as a rallying point for our members in the South-West, and it was so successful that we have been asked to make a conference there an annual event. It may well be that a new pattern of E.N.E.F. activity is emerging—that of co-operation with an Institute of Education or a Training College—and that joint meetings may in time take the place of working through local Branches as we have known them. Of the latter, Derby has now unfortunately had to close. Cambridge, Leicester, London and Oxford still arrange district programmes.

The work of the Home and School Committee, though extensive, may be briefly summarised. A panel of speakers has been formed; lecturers have been found for potential and for established Parent-Teacher Associations at their request; information on films suitable for P.T.A. meetings is being collected; a news sheet has been started to be sent to affiliated Associations once a term; new editions of the two *Advances* have been published; a revised edition of the *Adolescent*, with additional chapters, will be published in 1954; revised leaflets on the formation of Parent-

Teacher Associations and on relationships between adults and children have been produced; a new pamphlet on home and school co-operation, written by one of the pioneers in this field who tells of her early experiences, will be published in 1954 if it can be financed; work has continued on the new book provisionally entitled *Advances in Understanding Ourselves*. Cordial relations are being established with affiliated Parent-Teacher Associations, and many requests for information and advice are being received from this country and from abroad. We are in touch with the Parent-Teacher movement in New Zealand and in Canada, and we have received visits from teachers and from parents living in Australia, Canada, the Gold Coast, Nigeria, Norway, and South Africa, who wished to know about Parent-Teacher co-operation in England. In 1954 it is hoped to visit a number of affiliated Parent-Teacher Associations within reasonable reach of London, and to invite them to let neighbouring Associations know of the visit, so that they may either send representatives to the meeting, or arrange for our E.N.E.F. visitor to meet their Committee or Association. Consideration is also being given to launching a pilot project in a limited area to find out what Parent-Teacher Associations are doing, and what is the attitude of Head Teachers to their formation. It is known that some Head Teachers prefer other means of achieving parent-teacher co-operation, and it would be interesting to know something about these views.

#### EDUCATION SERVICES

One more development should be noted. For a number of years we have been closely associated with Education Services, from which charity we have received annual grants, partly in return for administering their affairs, but mainly to further our own work. It has now been suggested by their Chairman that the E.N.E.F. might like to appoint a Trustee to Education Services, and so strengthen the link between our two associations. Our Council have agreed in principle to this suggestion, which they cordially welcome. The legal implications of such an appointment have yet to be studied. In the meantime members will be pleased to know that amongst the benefactions bestowed on individuals by Education Services during the past two years have been grants to three E.N.E.F. members to enable them to carry out some research, or work for a higher qualification. In addition to these, Education Services have supported the Case History Pilot Project, which is still the concern of the E.N.E.F.

(Continued on page 31).



# Directory of Schools

## ABBOTSHOLME SCHOOL DERBYSHIRE

(Postal Address : Rocester, Uttoxeter, Staffs.)

Headmaster :

**C. ARTHUR HUMPHREY, M.A. (Oxon.)**

*Recognized by the Ministry of Education.*

A school for boys of 11 to 18, preparing for entrance to the University, and for business or professional careers. Practical instruction in art and craftsmanship is an essential part of the curriculum, and walking, cycling, camping and other open-air activities are encouraged in addition to the usual games. The River Dove borders the estate, which includes a 90-acre home farm with T.T. herd.

Several scholarships are offered on the results of entrance tests held at the end of March each year.

Prospectus and details of admission procedure and entrance scholarships may be obtained from the Headmaster.

## DARTINGTON HALL TOTNES

DEVON

Headmaster : W.B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 7-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools.

Fees: £210-£260 per annum.

Scholarships are sometimes available, and further information about these may be obtained from the Headmaster.

## KILQUHANITY HOUSE CASTLE DOUGLAS SCOTLAND

FOR BOYS AND GIRLS 3-18 YEARS

Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

Fees : £150-£180 PER ANNUM

Headmaster : J. M. AITKENHEAD, M.A. (Hons.), Ed.B

## BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

A Co-educational Boarding School for boys and girls from 11½-18. Separate Junior School for those from 5-11. Inspected by the Ministry of Education. Country estate of 150 acres. Home Farm. Education is on modern lines and aims at securing the fullest individual development in, and through, the community.

Headmaster : H. B. JACKS, M.A. (Oxon.)

## Wychwood School, Oxford

RECOGNIZED BY MINISTRY OF EDUCATION.

Maximum of 80 girls (boarding and day pupils) aged 10-18. Small classes, large graduate staff. Education in widest sense under unusually happy and free conditions. Exceptional health record. Elder girls can work for universities, can specialize in Music, or take year's training at Wychlea (Domestic Science House). Playing fields, bathing pool.

Principals : Miss MARGARET LEE, M.A. (Oxon.)  
Late University Tutor in English.  
Miss E. M. SNODGRASS, M.A. (Oxon.)

## MOIRA HOUSE SCHOOL EASTBOURNE.

Telephone: 210.

*Recognized by the Ministry of Education.*

Boarding School for Girls from 10 to 18.

Principal : Miss MONA SWANN.

Vice-Principal : Miss EDITH TIZZARD, B.A., Hons. Lond.

## PINEWOOD, AMWELLBURY, HERTS.

Home school for boys and girls 4 to 14, where diet, environment, psychology and teaching methods maintain health and happiness.

Elizabeth Strachan.

Ware 52.



# THE NEW ERA

IN HOME AND SCHOOL

## TEACHER TRAINING AND RELATIONSHIPS WITH PARENTS

*[At a Unesco conference on the mental health of school-children in Europe, a good and friendly understanding between their parents and teachers was laid down as one of the basic safeguards of children's mental health. Conference members were then asked what steps were taken in the training of teachers to give them practice in co-operating with their children's parents. It appeared that little was done beyond a verbal stressing of its importance, except in Yugoslavia where regular home visiting was part of the young teacher's practical work throughout her five years of training. (Something not dissimilar is described by Miss Serjeant below.) The New Education Fellowship has asked some people responsible for teacher-training in England how they treat this matter; three of their replies are published here. We should very much welcome similar contributions from all our National Sections.—Ed.]*

### 1

I SHOULD have thought that, especially in the more enlightened and psychologically-minded Training Colleges and Departments of Education, the theme of parent-teacher co-operation comes in, not so much specifically, as by constant implication, reference and experience throughout the course.

In the Education Department of Leicester University College a good deal of social psychology is introduced into the basic course for all students. This stresses the immense importance of the home and the differing nature of parent-child relationships in various societies. The work on the individual development of children emphasizes the importance of the first years and particularly of early relationship with the mother. These courses are illustrated throughout by films showing family and school life. A course on the cultural background of education brings out the importance of the home. Every student carries out a child-study and is encouraged to get to

know the family as intimately as possible. (Obviously, the home visit is more difficult at the secondary stage, where boys and girls often come from long distances, than in the case of students doing nursery and infant training, when the parents often fetch the children from school; but nevertheless we stress its value, and some students have chosen to make studies of family groups.)

As far as group work is concerned, intensive projects during the introductory fortnight, or method-groups during the first term, have frequently undertaken a survey of a school in its environment. This involves meeting the parents and making a study of homes, recreational and shopping facilities, occupations and local industries. Optional courses for small groups include social psychology, vocational guidance, child guidance and handicapped children, all of which emphasize family relationships.

Throughout the course the students are led to look at themselves and their relation to their own parents in order that they may achieve at least a degree of self-awareness and insight into the make-up of their own personalities and the effect they will have on the children they teach. In all this work the emphasis on the importance of parent-teacher co-operation is implicit rather than explicit, but we do, of course, also mention the matter overtly in many connections, and we suggest that during school practice the students should attend parent-teacher association meetings. Again, we may have, as in fact we have this year, students choosing Parent-Teacher Associations as a thesis topic, and in this case they will make a special study or survey of the facilities in the area.

You ask me for further suggestions as to what might be done. I do not think I would introduce more into the basic course, since so many students are not particularly interested, nor have they yet the emotional maturity to profit by it. But it



might well be possible to introduce an optional course on parent-teacher relationships. Such a course would probably attract those students who were (a) married, possibly with children, (b) interested primarily in psychological and human relationships generally, and (c) interested in adult education. (We should also collect a few who wanted to work out their problems regarding their own parents!) I also think it would be an excellent idea for local parent-teacher groups to invite students in training to their meetings. It would be interesting if students who intend to become social workers from the Social Studies Departments in Universities were invited also. These have much more direct training in case-work with regard to the home, and could with profit learn more about the school. Subsequent discussion between the two groups of students would be mutually helpful.

MARY SWAINSON,

*Department of Education,*

*University of Leicester*

## 2

I UNDERSTAND from Dr. Swainson that you are anxious to find out to what extent Training Colleges are helping their students to realize the importance of parent-teacher co-operation, and I thought you would probably be interested to hear what is being done in regard to this at the City of Leicester Training College.

All students here take a course in Child Psychology. This is designed to enable them to have some understanding of the development of personality from birth to maturity, and of children's needs. The work is based on first-hand observation of children supplemented by lectures, reading and discussion. Students are required to make a study of at least one child, and in many cases of several children, in connection with which they are expected to visit the child's home, and get to know his parents and the other members of the household, so that they are able to see him as a member of a family. Every effort is made to enable students to realize the importance of family relationships and their relevance to children's problems. Visits to the Leicester Child Guidance Clinic and to schools for Mal-adjusted Children are arranged with a view to giving them as full an understanding as possible of the factors involved. While on teaching practice, students are encouraged to attend Parent-

Teacher Association meetings and guidance is given in ways of dealing with parents' questions, and helping them to achieve a better understanding of their problems. In addition, students also take a course in Health Education where the consideration of the conditions necessary for healthy physical development, and of the standards of hygiene to be expected of children, necessitates a careful study of home influences. Thus the importance of the home is implicit in all the work done by the students, and their attention is continually being drawn to the value of parent-teacher co-operation.

Our great difficulty is the immaturity of the students, but an attempt is made to enable them to become aware of their own relationship to their parents in such a way as to facilitate a constructive approach to their individual problems, and a consequent recognition of the value of co-operation between teachers and parents. The presence in the College of a number of married women with children helps to ensure that the parents' point of view is adequately presented, and discussions are balanced and practical.

L. K. DOUET and R. RADFORD,

*Education Lecturers,*

*City of Leicester Training College*

## 3

AMONG the students under my charge at the London Teacher-training College in which I taught was a group preparing to work with young children in Nursery Schools. Part of their special course included a study of child psychology; practical experience with children in a Nursery School; and a period of two or three weeks in a children's hospital ward, followed by a week in the Children's Out-Patient Department.

War-time evacuation found us far from our usual centres for practical work, and obliged us to find other ways of giving the students real contacts with children. Among these was a close and continuing relationship with children in their own homes. Since this war-time expedient has been carried forward into post-war practice, it deserves perhaps a belated note.

The Nursery students felt that they could give real help to some near-by families, at the same time, gaining valuable knowledge of young children which could not be obtained elsewhere. Introductions were sought and before long invita-



tions to take part in the life of young children at home were more than could be accepted by the available number of students. We therefore arranged groups of not more than six children to meet together in a home where there was sufficient accommodation for them to move freely and to be happily occupied for at least two hours each day. This plan, however, lasted for but a short time for two reasons: first, owing to the fixed time of the daily gathering, it was necessary for the student-in-charge to be changed from day to day in order that important College work should not be missed; secondly, it soon became apparent that some of the children in each group were happier in their own homes.

A number of families were found in which the visits of a Nursery student were warmly welcomed. In every case, one student undertook to work with the same child throughout the period of training. Visits to the home were made almost daily at mutually convenient times. While the student's study was concerned with one particular member of the family, between the ages of two and five, she was quickly accepted by all as a welcome friend and helpful companion. During each visit she entered into the life of the child who was her special study. They played together in the house and garden, went for walks, and carried out shopping errands together. When necessary she supplied play material which was available at the College or which she made herself. Frequently they met older members of the family returning from school and chatted about their interests and experiences as they made the homeward journey. At times of the mother's absence the student would prepare tea for the family and later bath and see her special charge to bed. If necessary she would remain until the mother returned home, occupying some of the time in helping the older children with their lessons or other special interests.

A short report was written after each visit and these were considered in a group discussion once a week. At these gatherings, students compared experiences and discussed difficulties and achievements. When a special difficulty or need arose the student and Tutor considered the matter together without waiting for the group meeting, but each difficulty was finally considered by all during subsequent group discussion.

Towards the end of the session a party (after many minor ones) was arranged in the beautiful

garden of our Hall of Residence, to which all the children came. All preparation for the tea and clearing away afterwards was done by a group of students training to work with children five to seven years of age. This freed each Nursery student to call for her child and return home with him or her when the party was over. Such gatherings were enjoyed by the children and provided excellent opportunity to observe individual reactions towards a new environment and to other children within their age group of study.

Week by week throughout the session each child's development was compared with the findings of Gesell as published in his book *The First Five Years*, careful note being taken of aspects of behaviour and achievement not recorded by him. Thus two main lines of study were followed. Firstly, as to how far a child was in accord with Gesell's standards for a particular age; secondly, aspects of development not noted by Gesell. Of these latter, perhaps the most outstanding were concerned with special abilities shown through speech, drawing, painting, music, and ability to reason. Thus each study of general development in its positive and negative aspects gradually led to a study of special interests and abilities and individual conditions under which positive or negative reactions arose.

When the war ended and we returned to our London home we immediately decided that the study of young children in their home environment must be continued. To this end, contact was made with the local secretary of the Nursery School Association. At once she realized the importance of our needs and arranged for me to meet the members of her branch. After explanation, doors were immediately opened to us and a warm welcome was given to each student. The background of the homes was extremely varied in interest and occupation, greatly enriching our work.

In numerous instances a student who began her study with a two-year-old child was able to hand over to the next year's student. In this way we have been able to follow the development of a number of children within their family group from two to five years of age, and sometimes to meet them again during their early school days.

F. IRENE SERJEANT,

*Formerly Lecturer at*

*Goldsmiths' College, London.*



# LOYALTY AND FORGIVENESS

Wyatt Rawson

WHEN one looks back over the last thirty years of educational effort and sees the many experiments that have been made and the varied outcome of them all, one truth shines clearer in their light: life presents problems for which there are no final solutions; the difficulties that face us can be met but never abolished. But a better education can equip us to face these difficulties by increasing our understanding and love.

We deceive ourselves all too easily when we believe in the finality of any truth, however clearly we have realized it. We must beware of being so loyal to our faith in the new education that we cannot believe that it, too, is fallible. It would be surprising if some such self-deception did not exist, for it is a peculiarity of all human life that an unconscious loyalty breeds a refusal to recognize any inadequacy or imperfection in the ideal or the group to which the loyalty is owed. Yet ideals are but offsprings of the human spirit and, as *it* develops, so should they alter and develop too.

There is no doubt that the aspect of the new education upon which all new educationists first reached agreement was the need for preserving and extending the spontaneity of the child—his original and creative vitality. This principle now receives at least lip-service from nearly all educational leaders. But there is a second principle that is equally important and has even greater practical implications than the first. This is the principle of mutual forgiveness. It is intimately connected with the sense of responsibility without which there is no hope of retaining spontaneity in any ordered community life.

One way—I hope it will not seem too indirect—of making the principle of mutual forgiveness clear is to discuss the problem of loyalty. Wherever moral issues are discussed in English-speaking countries, the question of what loyalty means is bound to arise sooner or later. It is significant that the equivalent words in French and German—*loyauté* and *Treue*—have by no means the same connotation. One reason for this is that the English term covers two quite different attitudes, which need to be clearly distinguished if confusion is to be avoided.

Loyalty to friends, to ideals, to our country—

surely, we think, this must be a good quality, something highly desirable in itself and to be cultivated in our children and ourselves. Without it, how could the life of the community continue or order be maintained? Compulsion is never sufficient in itself for this purpose, quite apart from the undesirability of relying exclusively upon force for social cohesion. And yet, when we look further, the question is not so simple. For loyalty is shown towards a great variety of persons, principles and ideals, not all of them equally deserving of it. There is the loyalty that we have seen given to the totalitarian leader; there is also loyalty to traditions and institutions that have long since ceased to fulfil the purposes for which they were designed, and now only stand in the way of new developments more suited to the demands of a changing society. Is such loyalty, human as it is, truly desirable? It looks as though it were neither good nor bad in itself, but derived its moral value from the nature of its object.

There is another kind of loyalty, however, that is not subject to any such reservations—a personal loyalty, which is not blind adoration but which forgives the failings of those it loves unconditionally, for, as Fielding wrote in *Tom Jones*, 'Forgiveness is an exercise of friendship that we must bestow without desire of amendment.' This, too, is the loyalty that Hardy demanded in *A Broken Appointment*: 'You love not me, and love alone can lend you loyalty.'

In the first case, loyalty is an unconscious and automatic attitude, one that may be termed instinctive. It is not a part of the rational life, called forth by conscious consideration or a deliberate effort of the will. Like all unconscious reactions, it is neither good nor bad in itself: we must accept it like the shape of our nose or a tendency to jealousy. The way in which we deal with it is what matters, and the first necessity is to become conscious of its existence and the tricks it plays us. For it comes from an unconscious need—the need to belong, not to be isolated in face of the perils and dangers of a strange and none too friendly world—a world, moreover, on which all our satisfactions depend. If we are not to remain solitary and helpless, we must belong somewhere, we must be accepted and form part



of some warm, human group. The stronger and more closely-knit such a group, the safer and more secure we feel. It is this instinctive need for security that is satisfied by the process of identification with some person or group outside ourselves. The result of this identification is an unconscious loyalty that is too often confused with a loyalty of the second kind which is by no means blind but is prepared to understand and to forgive. This unconscious loyalty causes us to take over uncritically the values and ideals present in the group to which we owe our allegiance, whether it be family, class, party, or nation. These values may be poor, or even negative and evil, not only in relation to society but in themselves, as was the Nazi ideal with its cultivation of hatred and cruelty and its glorification of force. The loyalty given to such an ideal was the price paid for the satisfaction of the need to belong.

A second point must be made. This identification always takes place in opposition to a world outside the group. It is exclusive and, being irrational, it may see the outside world as hostile, as the 'enemy', the opponent in face of whom ranks must be closed. It is 'we' against 'they'. However much a married couple may bicker and quarrel, as soon as a third party intervenes, they join together in turning upon the intruder. This is a feature of all unconscious loyalties. Local pride and national patriotism are not only fostered by, but are due to, other localities, other nations. No world patriotism can be based upon such unconscious identification, for it arises only where there is another group outside, to which no loyalty is felt.

So we can see why loyalty, as an irrational phenomenon, bears no relation to any moral code or ethical standard. When set among thieves, the child, in order to belong, must accept the morality of thieves, just as when living among kindly people he will adopt the kindness of his surroundings. Thus it is rightly said that we know a man by the company he keeps, and one of the more frightening things about mass democracy is the blind loyalty with which it is ready to follow any leader or leading group that has seized power.

But a loyalty that is the fruit of friendship is not blind, nor is it an instinct that needs no cultivation. On this matter Goethe has said: 'There is one thing no child brings with him into the world—reverence for what is above us, for

what is around us, for what is below us.' In some favoured individuals this reverence unfolds spontaneously, and these are the great artists and the great religious leaders. In most of us, however, it exists only as a seed that needs careful watering and tending. But it is an attitude that we recognize as essentially human, and we know it in ourselves, whenever we watch a child playing, or listen to a distant melody, or drink in the beauty of a rising moon. Blake conjures it up for us in his *Songs of Innocence*, and the power of all great religions lies in their ability to make permanent such transient visions of eternity.

This attitude is not a part of the active life with its desire to change and modify its surroundings, but belongs to the *vita contemplativa* with its detachment and acceptance of life. It might almost be called loyalty to life, except that somehow life seems too abstract and too ambiguous a word; the religious-minded call it loyalty to God. It is an attitude that makes for understanding between men, for an atmosphere of love and forgiveness.

We seem to have got away from education and the exigencies of school and classroom, and to

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have entered a sphere inhabited only by artist and by saint. But in fact it is not so, for the atmosphere of love and forgiveness can pervade our most ordinary daily work. Unfortunately, in spite of the great number of those who love the children they teach and thus lead dedicated lives, the whole atmosphere of most schools is still one permeated by force or threat of force, by the erection of the teacher into a judge to justify or to condemn the child. Do such teachers really claim that that hard saying: 'Judge not that ye be not judged' was not meant to apply to their dealings with children?

There are teachers and schools all over the world that have succeeded in making an attitude of love and loyalty to the child the basis of their practice. Let me quote a few lines from a book of poems written about her school career by a Dutch teacher who is also a poet:

'Ken in uzelf het kwade.  
Heb eerbied voor wat leeft en groeit,  
Zorg dat ge het niet smet of knoeit—  
Dan schenk'u God genade.'

'Know the evil in yourself.  
Have reverence before what lives and grows,  
See that you neither strain nor tamper with it.  
God grant you then forgiveness.'

We teachers need to 'know the evil'—which is,

in some sense, the opposite of hating our own failings and projecting them on to our children and punishing them there. We must learn humility, how to acknowledge our own weaknesses—even to the children we teach—how not to be afraid of our fears, and thus how to forgive the faults and failings of our pupils.

Let us not pretend that children are wholly good by nature and have no evil tendencies. This was one of the mistakes of many of the early new education experiments, which were conducted as though a good school could result from the unmodified spontaneities of children. Observation of a normally happy and united family soon convinces us that children are as liable to hatred and jealousy, to fits of rage and destructiveness, as any adult. There can be no question of ignoring or condoning the evil that we meet in children. Fine ideals and high standards remain as a requirement of education, and as an essential part of the equipment of all teachers. The final loyalty is to the divine in nature and in man, and moral education takes place only where we continue to love and cherish the evil-doer, believing, with Julian of Norwich, that we should 'endlessly hate the sin and endlessly love the soul'.

## LOYALTY TO THE MALADJUSTED CHILD

G. A. Lyward, *Director of Finchden Manor Clinic and School, Tenterden*

IMAGINE a vase on the edge of a table. Whatever other value it may possess, it will certainly have a nuisance value. The more fragile, the greater its nuisance value. But you will not knock it over either forward on to the floor, nor backwards on to the table. You will remove it to the centre of the table. And that is only a vase!

I know that it is not always safe to press an analogy, nor to expand a metaphor, just as I know that others besides mathematicians do not now consider Aristotelian logic to be adequate. But I do want to make this point from the start: that those who work with maladjusted children, especially if they live with them, know their nuisance value far more certainly than those who meet them chiefly at times of acute crisis and have very little cause for knowing them as anything else but nuisances.

The vase was precious; the vase was fragile. It is as persons and not *primarily* as nuisances that

many of us first think of these children, that is to say as precious and fragile.

I was once foreman of a jury and I can remember vividly two cases which came before the Recorder that day. The first was one of theft by a man in his twenties. The police told how he had never known parents or home; but was a vagrant. It was part of the man's history and apparently had to be told but it was not taken into any great account so far as I could see. Then into the dock came a youth. He was well dressed and we heard how his mother had given him all she could. His father was dead. The other man's history then became, as it appeared, more important, and the schoolboy was told: 'I have just had before me a man who has not had your advantages. You have had a grammar school education and your mother has given you all she can. You have no excuse and should be ashamed of yourself.' Nobody suggested that his mother had not been able to give him what he really needed.



And if that too brief glimpse leaves you with questions you would like to debate—as surely my analogy did—may I tell you of a ‘tough guy’ whom I once interviewed? I asked him straight away what he would really choose if I could give it to him and he blurted out immediately, ‘An ‘ome and I’d ‘ave one if that bloody lodger hadn’t gone off with my mum.’ You will not need to debate that.

Workers for maladjusted children<sup>1</sup> form but a minute part of the population. May I, however, just for the moment, call the rest laymen and divide them, rather arbitrarily, into four groups?

- (1) Those who are in sympathy.
- (2) Those who are indifferent.
- (3) Those whose specific task is to protect society against nuisances.
- (4) Those whose specific task is to convey news and comment to the public.

That makes five groups in all and each group will have its potential weakness. The worker with maladjusted children will have a soft spot for them—let us call it a weakness in that direction. Those in sympathy will tend to be sentimental, and most sentimental when they try suddenly to be firm. The indifferent will, oddly enough, be quick to resent and react to personal disturbances. The legal minded will have a weakness for sanctions—how could it be otherwise? The conveyors of news will have a weakness towards flattering the public. I speak of man’s frailty.

But the vase did not so much ‘have frailty’. It was fundamentally frail. Many would say that the maladjusted child is fundamentally frail—I do not mean, necessarily, essentially so or permanently so. Assuming that we all agree about the nuisance value of the maladjusted child can we all agree about frailty as the cause and origin of it?

Loyalty to the maladjusted child turns upon a recognition and acceptance of his fundamental frailty—whatever form his maladjustment takes. Loyalty implies enough intelligence and self-knowledge to recognize that the form is only the form (and I am not asserting that the differences in form are not significant for society).

Loyalty involves readiness to stand by when the task or the challenge has become tedious or

dangerous. In many connections loyalty means willingness to fight if necessary. I do not, however, want to stress the need which may sometimes arise to take up cudgels on behalf of the maladjusted and against the indifferent layman, the too legal-minded or on those rare occasions when the public is irresponsibly persuaded by the Press to decide against the expert and in favour of its own native good judgment, without respect for the accepted body of expert knowledge which is easily recognizable as true by all reflecting laymen.

I want rather to speak around my main point—that we are concerned to-day with the nuisance value of frailty, with weakness, often with unmistakable power girt round with weakness.

Very little children are obviously weak, weak in body, weak in judgment, weak in logic (even of the Aristotelian kind); but not weak emotionally in so far as they are eager, and know what they want, and can make themselves and their wants felt. In the process of getting stronger in other ways they can be arrested emotionally. This puts them at a disadvantage with their fellows and on bad terms with themselves.

If it were their legs that had remained weak we should not keep urging them to score goals and we certainly should not keep putting them off-side. But it seems to come so very easily to most of us to urge others to make efforts—without noticing that the emotion which is driving them to the edge of the table is the infantile emotion or movement outwards, outwards, outwards, resulting in the kind of weakness that finally afflicted the Roman Empire.

Those who work with maladjusted children do not, as a rule, exalt feeling above will, nor either above the intellect. Certainly those who live with them are not able to do so with any great conviction. But loyalty to the maladjusted child does imply not taking it for granted that his will is very much his own once he has got to the edge of the table and is on the edge while he thinks he is at the centre, mistaking individualism for individuality; unable to accept those limits which will free him for living. He is not alive to his true interests and resists attempts to stir him to life, here and now.

His resistance is indeed a main concern of those who work with the maladjusted. This resistance is not what it can appear to the layman. It is not a refusal to accept specific challenges, so

<sup>1</sup> This paper was given to the Association of Workers for Maladjusted Children at the Conference of Educational Associations, London, January, 1954.



much as an inability to change, at the bidding of another, his total emotional condition which has perhaps years of repetitive behaviour behind it. He is like a squirrel in a cage. He has been hugging a particular and limited and finally negative set of thoughts and feelings—largely related to self-pity. Self-pity has come to replace the true self-love which manifests itself primarily as self-preservation and then as the self-control which is part of expansion of consciousness, and as creativity.

The maladjusted, in open or disguised ways, bite the hands that feed them, divide to rule, cut off their noses to spite their faces, are wildly individualist, unfaithful to contracts, unco-operative, work-shy, insulting—no wonder people find them impossible as they 'refuse to get a move on' or 'to listen to reason' and so forth.

'Can't they?' or 'Won't they?'—that is the question. Only those who know them and love them can answer that question on any specific occasion. Some of us here have loved them—how do you like love described? as in part a duty based on relationship?—and our answer is more or less this: that when a child or adolescent is governed by the strong urges of the baby or much younger child he is not able to will the means with the end, not able to listen to reason, not able to make for the goals generally set before him.

Now just as it is easy and common to mistake his nuisance value for the child himself so it is common at a later date to confuse him with an external success, rapid return to good behaviour (or many returns, not so happy), in other words his passing of an examination. The human nuisance is then, as it were, liquidated or shut up in this examination success. If he refuses to be written off in this way, well let him be shut up physically. This is what most men of affairs say, who think politically instead of philosophically and are not susceptible to new ideas. These latter are all for imprisoning him as a nuisance, whereas those who recognize his frailty are for releasing him from the prison of his resistance and frailty. Of course, if you deny my statement that he is frail, then the strictures of our man of affairs are the whole truth about what we agree is a nuisance and not a particular contribution to the total probings into this problem of the one and the many where the one is a nuisance.

Certainly the maladjusted child is, as lawyers say, a 'hard case that makes bad law' (he can

be a very hard case even within a group of his fellow maladjusted—a point for the Welfare State to keep in mind). I often think that his moments of being a nuisance do not upset people anything like so much as the fact that he 'gets away with it' and is a sort of abstract affront to them. His blind resistance confuses them and in blind fear they act.

Blind resistance. Blind fear. Let us in our turn not act out of a blind loyalty which can never compromise and forgets, say, the needs of administrators or the anxieties of shopkeepers and gamekeepers. Compromise is called for by all who officially and professionally work with maladjusted children. In the old days it was a kind uncle or aunt or friend who stood between the difficult or shy child and precipitate or retributive or tit-for-tat treatment or logic he could not appreciate or inflexible ambition or gross sentimentality or irreligious attempts to increase his sense of guilt. But now there is a group of the population officially deemed maladjusted children and therefore a group of people known as workers with maladjusted children. Whereas the uncle and aunt did not always have to ponder deeply over loyalties, these workers must continuously accept and endure an increased tension between their sense of loyalty to the maladjusted child and an enhanced appreciation of their obligation to society. This tension is typical of all development. It is offset by their greater power to see effectively that, for example, 'acting big' implies 'feeling small'. Their patience is, in other words, part of their established insight, even when it is in respect of an ingratitude or cruelty or neglect at which the most tolerant of laymen might feel he must draw the line.

What we really have to manifest is loyalty to the truth as we see it, namely that the maladjusted need time, respite: and that during that time we have to protect them as far as we can from coming up against the law we respect and which they know we respect, while, in a haven, they loosen up and re-form, to meet life as we introduce them to it. We are now touching upon the problem of mediation.

This involves the removal of sanctions, goals and certain pressures such as lie behind the following phrases:

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'Have you enough woollies, darling?' (to a



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seventeen-year-old from I need not say whom).

'Never associate with any except those of superior attainments' (a grandmother).

'A little more unselfishness will clear your melancholy' (a despairing parent).

'Why doesn't he get down to things?' (from his ex-schoolmaster).

'He must now leave as he is sixteen years of age' (the after-care committee of an approved school which had never seen the boy in question).

'I suggest your making yourself a rowing-machine to tone up your muscles' (a doctor to an anxious boy who was already a disciple of 'I will make you strong and big').

And, generally, 'What he needs is discipline.'

I take great care to show that psychological treatment can be a very stern discipline and in this connection I can now continue my story about the boy who wanted a home. 'Would you like to have stern love here?' (adding to myself, 'as distinguished from strict rules') was how I followed up his statement and he replied, 'I've never 'ad that kind: it sounds a better kind as

long as it's still love.' So he had it in a community where, as in all true communities, the psychological and moral approaches can to some extent be left to weave themselves together, so that the moral is not abrogated but deepened in meaning; given meaning, I would almost say.

In this connection I would like to remind you and myself that we must not play-act, must not be out for copy, must not suggest that we ourselves have no values, must not set a child against anybody, must not aim at quick returns by easing doubts about our love too quickly, nor be chauvinistic or theory ridden, nor put ideals in place of convictions. And there is one point I would particularly like to make. It is this. We should take pains to write good letters and do as good administrative work as we can and in all possible ways say what it is we believe to be true before crises arise with any of our 'laymen'. The public cannot be hurried and it is true that they have a contribution to make. Let them hear from you well ahead in what respect you feel nuisances are frail. Help them to recognize the simpler of the well-established facts which you are taking for granted. We are not always willing to take the pains needed to point the paradoxes we are discerning at such close quarters. Do not lose touch with society or your adjusted child will suffer.

Perhaps I should have been better employed in this paper in asking how far our whole educational system errs in tempo and content. An attempt to be loyal to the maladjusted will teach you a great deal about education and philosophies of education. Perhaps it is in part due to these attempts that the modern young person is, as Dr. Raven has said, more interested in the discovery of community of living on a friendly basis than in politics and economics. This is what indeed can 'turn the world upside down'.

Loyalty must not be blind. It must involve true compromise but not compromise the truth or it will 'weaken individual responsibility'—not immediately but in the long run.

I leave it to you to discern how certainly I believe that behind frailty and the trouble it causes is love and its power—love locked out or love locked in, whichever you will. Our love, yours and mine can, if it is true, open the door. Their wills—or shall we say their power of willing spontaneously and intelligently—will become more certainly theirs to surrender to the Highest they know.



# A NOTE ON THE REFORM OF UNIVERSITY EDUCATION IN INDIA

K. G. Saiyidain, Joint Educational Adviser to the Government of India

THE University Education Commission of 1949 surveyed the whole field of education in the Universities and made far-reaching recommendations for its reform and reconstruction. In its whole approach to the problem it was inspired by the belief that the survival of democracy depends on maintaining high standards of general, vocational and professional education and on building up the right values and ideals—respect for human personality, freedom of belief and expression for all and faith in reason and humanity. Without them science and technology may be not a blessing but a curse.

In the words of the Report: 'If we want to bring about a savage upheaval in our society, all that we need to do is to give vocational and technical education and starve the spirit. We will (then) have scientists without conscience and technicians without taste, who find a void within themselves, a moral vacuum . . . If we claim to be civilized, we must develop thought for the poor and the suffering; chivalrous regard and respect for women; faith in human brotherhood, regardless of race or colour, nation or religion; love of peace and freedom; abhorrence of cruelty and ceaseless devotion to the claims of justice.' 'Utopias are sweet dreams', it adds, quoting Kant, 'but to strive endlessly towards them is the duty of the citizens and of the statesmen as well.'

Within the framework of these ideas, the Report has made its far-reaching recommendations for the improvement of methods and curricula, the remodelling of the examination system, the choice of the proper medium of instruction, the recruitment of better teachers, the provision of adequate funds and the need for co-ordinated planning. On the intellectual side, it was most concerned with the inadequacy of standards which have gone down considerably in recent years so that the minds of many students remain unquickened, lacking both depth and variety of interest. The information that they acquire in colleges does not develop into knowledge and, still less mature into wisdom, which is the grace of knowledge. This is due to

a variety of reasons—a rapid increase in the number of students with a corresponding decrease of personal contact between them and their teachers; unselective admissions which let in many students who are either mentally unfit for higher education or lack seriousness of purpose—aimless drifters who come in mainly to obtain degrees as an uncertain passport to employment; failure to attract first-rate men to the staff; use of methods not calculated to develop intellectual clarity or initiative, and lack of adequate accommodation and equipment for libraries, laboratories and lecture rooms.

The Commission has also given serious thought to the fact that our Higher Education has been almost exclusively urban-minded, that it has tended to cut off educated persons from the country-side and has made no worth-while contribution to the improvement of the material and cultural amenities of life in the villages. It has, therefore, recommended the establishment of a few Rural Universities which should be rural not merely in the geographical sense, i.e. located in rural areas, but in their whole inspiration. Their curricula, their point of reference, their problems of research should be derived from the needs and aspirations of village life.

While many social and constructive workers and organizations have been working devotedly in the country-side—thanks to the powerful impetus given by Gandhiji's example and precept—a cross-fertilization between the scientific and social research and creative thought in the universities and the numerous problems awaiting solution in the villages has not yet been well established. A number of promising experiments have, however, been recently started with this object, and what may be called the *basic approach* is being tried out with necessary modifications in the post-secondary and collegiate stage also. These experiments are still young and no institution has yet achieved the status of a University but it is a welcome sign that a number of earnest-minded educationists with ideas are beginning to devote their attention to it. This development will not only be of great value to the



new type of University that is envisaged but also have a healthy influence on the pattern of education in the existing Universities.

Side by side with this demand for greater realism, there is also a growing consciousness of the need to break down the increasing specialism and compartmentalization of studies. A movement similar to the 'Great Issues' or 'General Education' courses in the U.K. and the U.S.A. has been initiated in some of the Universities, with the object of providing a more balanced and well-integrated education. Our aim is to make basic instruction in significant social, economic and literary problems available for science students, and some basic knowledge about modern science—its laws and discoveries and its

contribution to the reshaping of the modern world—available for Arts students. A person who feels intellectually helpless or bored outside the field of his specialism is essentially uneducated, whatever his academic degrees and distinctions. The movement is still in the early stages but the students response has been favourable and as it develops, it will help to rectify the one-sidedness of University education.

[This, like the note on 'Basic Education' which we published in January, is a brief extract from the last of Dr. Saiyidain's three lectures on 'Contemporary Problems of Indian Education' given at King's College, London, under the auspices of the University of London, November 25th, 26th and 27th, 1953.—Ed.]

## FAMILY LIFE IN ONE KIBBUZ

*Eva van der Dunk*

THIS was my second visit to Israel. I went to stay with my daughter in Beth Hashittah, a Kibbutz (agricultural settlement) south-east of Haifa, towards the Jordan Valley, 200 feet under sea-level. Both four years ago and on this visit I tried to get a glimpse of what was being done for the education of the children. I went to have a look at the small children's houses and the schools, I talked to teachers who asked for advice on different problems, and was invited by a group of school—and kindergarten—teachers to have a discussion.

I soon noticed that to understand what was being done, it was better not to think in terms of principles and ideas but to consider the difficulties life presented to these young people. Four years ago my daughter and her husband still lived in a wooden house while other couples even lived in tents. There had not been the time or the money to spare to build stone houses for the parents. The first stone house to be erected was for the cattle, as they cannot live in this climate unless in cool stone stables; then the first children were born. House after house, and later kindergartens and schools, had to be built. (The village is now about twenty-five years old; there are about 150 couples and 400 children, mostly their own, but some homeless children out of the camps in Europe have been adopted.) Naturally all men and women had to work at agriculture or horticulture, in kitchen or wash-house and so on.

There arose a growing demand for housemothers and teachers.

The children were put into groups of five as they were born, so that, for instance, five children born in August-September of the same year would live together until they were three years old, to be united at that age with other groups of approximately the same age to form the kindergarten of twenty. These twenty children were to stay together all through school up to the age of 18.

When I tell the facts like this I can already hear people say: that is just institutional life! But that does not quite apply because there *are* the parents, and most of them are very good parents indeed. In these lonely villages nothing means more to people than their children. It is for them that they work; all the sacrifices and deprivations they have taken upon themselves are for the sake of the future generation. Every evening when work is done the children go home to their parents' room where they stay for two to three hours. When I walked through the village at dusk with the lights shining out of the simple but charmingly arranged rooms, I saw nearly everywhere fathers and mothers in play and talk with their youngsters. At night the parents take each child back to his house and put him to bed, telling them stories as long as they are smaller and kissing them good night. During working hours children may turn up at



their parents' working place, in the stables or in the workshop or in the kitchen—they are just going to have a look at what father or mother is doing. I think that this is far from institutional. It reminded me of the creative country-household of more than a hundred years ago, before the machine age, when everything used to be handmade on the spot, only that this centre was shifted by now from the possession of a single family to a group of 150 families.

But—— there are lots of buts. I remember a talk I had with the teachers and Kindergarten-teachers in 1949. Some of my questions were: Nature brings forth children in successive age to live together as a family, and why do you group them in a way contrary to this simple fact? Where is the incentive of imitation? How can the language form itself if none of the group can speak? The habits of cleanliness, table manners, helpfulness, motherliness—all this includes give and take, which is, to say the least, very much restricted amongst children of exactly the same age. Well I know that for some evening hours they all return to their natural families. But the day is long! The teachers had thought of many of these points, especially that the development of speech was comparatively slow. The outcome of our discussion was that they regrouped the kindergarten and mixed the children from the age of 3 to 7 years. As I was told on my second visit this has proved to be a great success.

Each of these kindergartens has a good stone-building containing one big room and some small more intimate ones. The children have their pets—sheep, chickens, rabbits, dogs and cats, there is plenty of garden-space and outdoor activity.

Though things had improved in many ways since my last visit there was a much more serious set of problems to talk about this time. The difficulties that have arisen come out of deeper layers, showing that human nature, if treated as machinery, rebels strongly. Since the parents have only one room, the children have been sleeping in the children's houses from birth. Naturally there have always been some mothers on night duty, listening to hear whether they all slept soundly and attending to those who cried or called. For many a year this seemed to be quite all right, until one noticed an unusual amount of bedwetting going on and other signs of anxiety—such as smaller children walking out

to their parents' room in the middle of the night. First in one kindergarten and then in all of them the parents decided to take turns in sleeping in their child's house—with twenty couples they would have to do it about once a month each. But what about the under three's, some of whom may be even too frightened to cry? What about those children who in moments of fear are in need of their own mothers, not just of any mother? About all this we talked, but the whole village is built that way. There are children's houses and parents' rooms, but there are no family quarters. If only the under seven's could sleep at home—but that would mean two rooms at least for each couple and it would hardly lessen the space needed in schools. Naturally if a child shows difficulties most parents will try to let him sleep at home for a while. But that is not easy either, for the natural sleep of the child easily overlaps with the parents' working time, since early working hours are essential in this hot climate.

These men and women will understand more and more that the natural growth of the human family cannot be tampered with. Whatever way round one tries, the secret of mother-child relationship cannot be reasoned away. Mechanical arrangements can never replace the conditions of natural growth. But there is so much love that the damage done is not great, and most children are extremely healthy and well-balanced.

Most of these people are idealists and try seriously to do the right thing, which one notices especially in the development of those neglected and dejected children who have lived in camps and have now been adopted into various families. They have grown into health and happiness.

But the next generation? Those boys and girls who now, at the age of 18, have joined the army—will they not on returning home in two year's time want to start on a more normal family life, now that their village has been established and equipped with all modern farming facilities? Will they not want their life to follow a more normal human pattern?—That remains to be seen.

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# NEWS AND NOTES

## AUSTRALIAN FEDERAL COUNCIL

The most important event during the last six months was the meeting of Federal Council, consisting of delegates and observers from all State Sections, in Melbourne in September 1953. The exchange of views and mutual fellowship provided stimulus in the work we hope to carry on in the future. Much of our time was spent in planning a Conference Tour of Australia by overseas speakers in 1954 which, since then, we have been reluctantly forced to postpone. Other matters discussed by our Melbourne Conference included plans to revise and re-state an N.E.F. Charter for Australia—a project which will give us considerable opportunity for discussion and study and for a challenging of our beliefs until we are able to set down a policy which will guide our future actions.

Reports of the 1953 International Conferences in Denmark, given to us by our representatives in speech and in writing, have given us much to think about and reflect upon. We have shared in much of the inspiration which was obviously experienced by those who participated. The New Education Fellowship should benefit considerably in the future from the plans made.

Federal Executive has been working on a number of educational matters raised by Sections. Probably the one which has concerned us most is the conditions which will be imposed on the introduction of television into Australia. The N.E.F., through Federal Executive and several State Sections, presented its views before the Royal Commission and we anxiously await the report of the Commission.

W. D. NEAL, *Hon. Secretary*

## NORTHERN IRELAND SECTION

Two meetings were held in the autumn. In the first, Miss E. H. Maxwell, B.A., a member of the Executive Committee spoke from wide experience on 'International Understanding through the Schools', and the first of its kind in Northern Ireland. At the second, the Principal of the Ulster College of Physical Education for Women (newly opened), and the Director of the Department of Physical Education, Queen's University, addressed an interested audience and explained their aims and methods. In so doing they were able to make clear their views on the part that modern physical education could and should play in the lives of children and young people.

Amongst other activities of the Section, the sub-committee known as the Commission for Juvenile Employment have expressed dissatis-

faction with the meagre provision in the field of vocational guidance. Only in Belfast has any form of youth advisory service been set up. Members of the Commission feel that the Section should continue to press for an adequate service to cover Northern Ireland as a whole.

Secondly, the Record Card Commission have had printed for experimental purposes, 2,000 copies of a Pupil's Progress Card. Already two Local Education Authorities and a number of school heads have offered to co-operate in the experiment by trying out the card over a period of three years and reporting on its usefulness.

This year the annual week-end conference is to be held in the autumn instead of the spring, but already the Committee have begun to make plans. The theme suggested for the conference is 'The Psychological Services of the School', and it is hoped that Professor Rex Knight will address a public meeting on the Friday evening and lend a guiding hand with the group-discussions on the Saturday. Such discussions will have the aim of giving the public a clear view of many aspects of the educational provision for the ordinary child.

What of the future? One or two educational problems promise to assume importance in Northern Ireland. There are indications that the question of the function of the Grammar School will be raised. Lately the Director of Education for Belfast has come forward with a proposal to reorganize the secondary education of the city on 'comprehensive' lines. More recently the Vice-Chancellor of Queen's University in his report has drawn attention to the high percentage of failures among first-year students at the University.

The problem of the Handicapped Child has become prominent in recent months, largely owing to the strenuous efforts of Parents' Associations to have a Rudolf Steiner School established in Northern Ireland. Among those interested in education the Advisory Council's Report on Handicapped Children is awaited with eagerness.

DANIEL F. MCNEILL, *Secretary*

## NORWEGIAN SECTION

The International Secretary, Dr. Ruth Froyland Nielsen, is at the moment in Madison, Wis., U.S.A., on a research scholarship studying bilingualism.

In 1953 the Section has had meetings with these programmes: S. R. Laycock, dean of education, University of Saskatchewan, Can.: *Mental health and the co-operation between home and school.*



# Two New Additions to the — **PITMAN** — Educational List

## Finger Play for Nursery Schools

By **Hilda I. Rostron**. A selection of popular nursery rhymes that will bring back to the child joyful recollections of his pre-school days. These rhymes will stimulate in the child a strong sense of rhythm, and add to his vocabulary. The finger plays in the text will help him to co-ordinate finger, hand and arm movements easily and without restraint. 5/-.

## Play-acting in the Classroom

By **A. McG. and J. Russell**. Here at last is a book for children who want to learn how to act, written for them in their own language. It is divided into sections, each containing short dramatic passages that illustrate the matter taught, and each are accompanied by explanatory notes. 3/6.

**Sir Isaac Pitman & Sons, Ltd., Parker Street, Kingsway, London, W.C.2**

*Lars Bolin*, chief of the department, Social Board, Stockholm: *Group psychological points of view on education*.

In the first months of 1954 we intend to discuss relaxing in school with lectures given by a medical doctor and a teacher. Another meeting will be devoted to a report of the experiences of the director of a work-school for young delinquents.

The writer has published an article on N.E.F. in a Norwegian educational journal (*Norsk Pedagogisk Tidskrift*) that ideologically stands very near N.E.F. (the editor and the chairman are members, etc.). This article consists of a précis of the N.E.F. diary, a critical survey of N.E.F.'s guiding principles, and a report of the Askov Conference. **KAY PIENE, Chairman**

### SCOTTISH SECTION

It had long been felt by many of us in Scotland that our work lacked co-ordination. The Council provided by the Constitution was so numerous that when N.E.F. Branches were created in areas distant from each other the expense of calling a meeting of the Council was such that our funds became exhausted. Meetings were discontinued and finally, apart from a short business meeting before the Annual General Meeting, Officials of

Scottish Sections never met for discussion of common problems. At the last Annual General Meeting in Aberdeen it was proposed at the business meeting that the Officials should meet at least twice a year to promote further activities of the Fellowship. The first meeting took place in Perth in November 1953. A new Constitution was drafted for presentation to the Annual General Meeting. The new Executive Committee of the Section comprises all the Officials with the addition of one member from each branch not already represented. The financial position of International Headquarters was discussed and it was agreed that Scotland should be represented at the meeting of Section Representatives in London in December. In addition, it was resolved that branches should undertake propaganda in areas adjoining them with a view to establishing new branches in the more remote areas. It has also been decided that a convention should be

held in the summer for a weekend or a week to discuss some outstanding problem of Scottish education. The next meeting of Officials, is planned to take place in February.

Branch meetings have got well under way, but it would seem that there has been a slight falling off in numbers. The Fife Branch has been extremely active and, by selling tablets (home-made sweets) and in other ways, they hope to make a substantial contribution to International H.Q. funds. They have planned a weekend visit to all kinds of schools in Fifeshire, and, in the summer, they intend going by bus to visit many special schools in the West. With Perth they are planning to spend a day in Stirling with a view to interesting Stirling teachers in setting up a new branch of the Fellowship. A joint meeting of Perth, Dundee and Fife is to take place on the 17th February, when members will be addressed by Donald McLean.

Winter is a difficult season for the Perth people as travel is very uncertain owing to icy roads and snow. There have, however, been meetings once a month except in January.

In Aberdeen there has been much activity this session. The bracing breezes have stimulated the branch to set up two sub-committees to discuss



Parent Education and Problems connected with three-year Secondary Schools. About twenty parents have been regularly meeting and, with the aid of two doctors, have been discussing their problems. Both instructed and instructors have learned much from each other. It is hoped that an 'advanced' class will be conducted next session. The Committee considering the three-year Secondary School problems has been meeting frequently since January 1953 and a report is being prepared with numerous appendices. It is intended to present this report to the Education Committee in the hope that teachers in these schools may be called together to discuss organization, curriculum, methods, etc. In a short time it is planned to have a Coffee Morning—a certain money-spinner!—to raise money for International Headquarters and for the Branch itself. The monthly meetings have been very well attended and the branch is in a very healthy and vigorous state.

In the south—in Edinburgh—it would seem that the 'Festival' exhausts the energies and abilities of all with the result that there is little left for further international activity. Monthly meetings have been regularly held.

Dundee and Ayr have kept silent and have refused to disclose how the world has been treating them this session.

*William Christie*

### WESTERN AUSTRALIA SECTION

Highlight of the activities in recent months was the visit of Mrs. McNamara on her return from the International Conference. A public lecture on Parent Education was given by Mrs. McNamara in Perth, this being the J. W. Oates Memorial Lecture. It aroused a considerable amount of interest, and efforts are being made to follow up this lecture with a series of meetings designed to attract people who are not already members of the Fellowship.

Immediately following Mrs. McNamara's friendly yet inspiring account of activities at the

international level, we had our own delegate, Mr. E. C. Stewart, who gave us a great deal of detailed and factual news of the conference, and made us very much aware of the financial difficulties of the International Headquarters. Following the meeting addressed by Mr. Stewart, the Council of the Western Australia Section decided to recommend to the next general meeting of members that capitation fees to International Headquarters be increased to 5/- (Australian) and that a donation of £25 (Australian) be made to International Headquarters for *The New Era*. These proposals will be discussed at a meeting to be held in March 1954.

At the moment great disappointment is felt throughout our Section at the failure to secure a team of speakers to visit Australia in 1954. However, it is hoped that continued negotiations will result in a visit being arranged for the following year.

Regular meetings of the Section have been held throughout the year, and several interesting addresses were given. Not least of these was a friendly and informal talk given by an ex-secretary of the Section, Miss Thackrah, on her return from England.

The experiment of holding every third meeting at night, instead of at the usual 4 p.m., was most successful, and it is likely that this procedure will be followed in future. The Section has also taken active interest in such matters as television, native welfare, the kindergarten and library movements. It has given much thought to possible ways of interesting young teachers in the principles which underlie the Fellowship, and of spreading a wider interest in the practical activities which are undertaken.

Preliminary discussion has taken place regarding the possibility of holding a week-end camp, and although nothing definite has yet been arranged, the matter may be revived when the new Committee assumes office in March next.

M. E. HAZELHURST, *Secretary*.

## Book Reviews

**Child Drama.** Peter Slade. (University of London Press. 30/-).

Peter Slade's book *Child Drama* is both generous in layout and rich in detail and presents a magnificent contribution to the happiness of the Child. A clear and excellent table of contents, which alone provides much material for thought, is preceded by a foreword from Dame Sybil Thorndike. She ends her warm appreciation with the remark that the book will have a very real influence on the theatre of the future.

This, however, does not indicate the plan of Peter Slade.

To him Child Drama is a preparation for life itself.

There is also an introduction by the Editor, Brian Way, who points out the equivalence in Peter Slade's discovery (of the nature of Child Drama) to that of Professor Cizek's discovery of Child Art. What these originators have in common is the belief that children possess an art, a skill, an intrinsic and characteristic expression peculiar to their age.

The Editor also draws attention to Peter Slade's special terminology for which are used capital letters to emphasize importance. Readers should not neglect to study this terminology carefully. There is reason for the choice of the words in such expressions as 'Running Play', 'Group Sensitivity', 'Language Flow', 'Monuments' and his interpretation of the word 'Drama' as 'doing' or 'struggling'.

Mark his use of 'inflow' and 'outflow' as in Chapter III, Part 1:

'Inflow and outflow both have



their place in developing Persons. Both are necessary and both are generally blocked. They balance each other when natural development is allowed. In creating the child has natural outflow and begins to feel its way towards inflow by using experience of life and/or self in its creations. It thus begins to "draw in" and use things'.

*Child Drama* is divided into three parts. Part I, Observation; Part II, The Teacher; Part III, A general survey outside the school of Children's Theatre, theatre appliances and procedures with photographs and descriptions of the nature of performances which have already taken place.

Part I, and in particular Chapter 1, contain the germ of Peter Slade's plan and point the significance of the whole book. The study of this section should never be omitted by teachers although Parts II and III may seem more directly applicable to schools and youth clubs.

In the first chapter the infant is found discovering himself, an actor encircled by his stage the world. He is physically and spiritually to himself the centre. Circulation, movements of discovery leading to absorption in 'treasures' and their manipulation, active play, excursions and his joy in revelation are all part of an observable developing pattern which can be predicted and sympathetically encouraged throughout the whole of childhood and in itself is the Child Drama process.

Part II consists mainly of suggestions for early Drama, for the age groups, and from the under fives to the fifteens. This is so fully explained and illustrated for the teacher (or parent) that it should be impossible to misunderstand or undervalue the reality of Peter Slade's premises.

Many parents, as well as teachers, can find here a help in the solution of their problems. Those teachers, moreover, who have already recognized how easy it is to destroy the inner life of the child will be elated and find a recompense for their patience, sincerity and love. Let us hope that Education Authorities will increasingly approve their achievements.

The contributions made by sincere pioneers of educational development are never superseded; they are absorbed and become an integral part of our culture, but from time to time they are misunderstood and mislaid. The great impulse given to Art in the schools by Cizek petered out. His plan of necessity implied that the teacher, as well as the child, must engage in creative, aesthetic experience and that teachers must be qualified not only by scholastic authority but by aesthetic intelligence.

In reading Peter Slade's book the thought comes to mind; woe to the children whose teachers can only provide an expedient veneer instead of the full understanding of 'Child Drama'.

Part III, which has no title, is an often useful but somewhat heterogeneous appendix. The editing here is not altogether happy. It is, however, valuable as it warns us of the danger of the tail's wagging the whole.

For example, the interrogation commencing on page 297 entitled *The Child as Teacher*. The questions are intended to be leading questions. (Here actually to establish the Child Drama pattern as opposed to other forms.)

Unfortunately, behind leading questions there is always the element of wishful thinking. The answers are likely to be the answers to wishful thinking. I do not know if these particular answers are reported verbatim or are the synthesis of verbatim report. One has the uncomfortable feeling that the children had been 'put wise' (if perhaps unconsciously) to the attitude it was hoped they would express. These answers are claimed as recent and 'In the past year alone,' writes Peter Slade, 'I have had some personal contact with over thirty-two thousand children under fourteen. Out of these three children have said they preferred the script play to their own Drama.'

In my own experience with children I have found that the child is rarely

valuable as a teacher when faced with a questionnaire but rather when opinion springs immediately from action, event or dilemma.

Does a questionnaire, getting response from children in groups amounting to a total of thirty-two thousand, really evoke the child as a teacher? Or is it simply a useful piece of propaganda for the plan?

There are many dangers incurred in the spread of a gospel. The greatest wisdom runs the risk of being dissolved into dogma, jargon and sentimentality. This dissolution must be avoided at all costs if Peter Slade's admirable work is to have the full influence that his plan for *Child Drama* deserves.

Cecile Walton.

### Education in England. W. P. Alexander. (Newnes. 12/6).

This is an administrator's book, and gives a comprehensive picture of the many sides of the educational system and the relationship between them, yet there is more than this and many might find value in reading the last chapter first. Here the scope and purpose of the system is analysed and the factors influencing it listed—the religious basis of school life, the means of achieving a partnership between those responsible for education—for in the book's words, 'It is in the wide distribution of power and in this rather subtle inter-relationship that the surest protection of freedom is secured.' This chapter gives the basis for the clear and terse description which has gone before it.

The book outlines with simplicity the administrative system, its different types of schools, forms of management and finance, its experimental efforts and its system of examinations. It contains sections on Further Education (including Technological Institutions), University Education, the training and employment of teachers, and Special Educational Services. The latter includes the provision of School Meals, Guidance and Research, and of schools for handicapped children. These four chapters in particular give a clear picture of the different aspects of each service and are invaluable sources of information. Facts and figures are always given and can easily be found; for example, the numbers of University entrants, distribution of grants and sources of University Income; or, again, the references to the National Colleges and the National Institute of Adult Education; or the increase in Special Schools within the last six years; or the salaries and conditions of em-

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ployment of teachers. Indeed the material is so well arranged that the lack of an index does not seem to matter.

Education is concerned with persons and is not in reality coldly objective. This book does not discuss people or children or individual schools but, in spite of this, it indicates a living system based on ideas and principles, an understanding of man, and the working out of these ideas over a period of time. Thus a current running throughout the book is the writer's attempt to show the distribution of power and responsibility in the different fields of education and the purpose of this.

This book gives a clear picture of how our Education System works and why it does so in this fashion.

*P. Higginbotham*

### **The Psychology of Alfred Adler and the Development of the Child. Madelaine Ganz. (Routledge and Kegan Paul. 21/-).**

Like Freud and his colleagues Alfred Adler found himself dealing with the neurotics of Vienna during its decline and fall from imperial power. From his particular experiences came the urge to use the therapeutic methods he had evolved more generally for the common good. The consequent Adlerian movement was a profoundly human attempt to help cope with the predicament of the children and the family, chiefly in those strata of society least able to meet the upheaval. Adler and his co-workers created an educational and social nucleus from which grew a network of consultative councils for child-guidance; some of them took over the teaching in, and the management of, one of Vienna's elementary schools. Of much of this development Dr. Ganz was an eye-witness, and although her book was originally published in French in 1933 this English translation is still one of the few first-hand accounts of Adler's field work.

The book, for which the author was given the degree of Doctor of Philosophy of the University of Geneva, is divided into four parts. The first part deals with the theory of Adlerian psychology. Dr. Ganz' reasonably objective account makes salutary reading and provides adequate answer to those who, knowing Adler only in clichés—'individual psychology', 'the will to power', etc.—have condemned his teaching as asocial and tyrannous. The full understanding of his philosophy makes Adler's goal very clear: it is to help people to

achieve independent personalities, disposed to co-operation and able to fulfil their duties towards humanity.

Individual psychology becomes, thus, the fullest possible realization of the individual person *within the community*, and *for the community*. To Adler this *sense of community* is not an adornment of progress but an inner need, the denial of which by our modern competitive civilization is fraught with peril.

Similarly, Adler's 'striving for power' is a far, far cry from Nietzsche's 'power complex'. Alongside the inferiority feeling, it exists in every human being, the two comprising opposite poles of the same current of development, and both indispensable to satisfactory growth, the tension between them sustaining the feeling of personality.

What happens next can be summed up in Adler's own words: 'It matters little what we bring into the world, everything depends on what we make of it.' And he points out that it is the privilege, as it is the heavy task, of education to seek out for each individual the way of life that is most fully in accord with his physical and psychical state. In other words, 'what is important is the attitude taken up by the individual towards

what has been given him, and *that attitude is educable*.' Dr. Ganz enlarges rightly upon this optimism in Adler's philosophy. Owing to this attribute, perhaps, in these poignant days, more and more educationists are turning towards Adler.

Having considered an Adlerian kindergarten and set out its advantages over the Montessorian type, Dr. Ganz describes fully and fascinatingly the Adlerian experimental school. Here, practice seems to fall short of theory (but it must be conceded that state control of education was rigorous and freedom to experiment impeded). Strangely, he accepted, even though with reservations, the inevitability of 'streaming' as a principle of organization, and excluded from the curriculum all topics of sexual import.

The School is ruled by the idea of 'community'—the work-community, the community of mutual help, the community of experience, the community of conversation ('everyone must say something at least in the hour'!) Dr. Ganz takes readers into these communities, at times as eavesdroppers, and gives them much to ponder over.

Finally, comes the description of the Medico-Pedagogic Councils first set up by Adler in 1920. So successful were they, both for the children whom he treated and their parents, that by 1929 there were 29 of them. Of the work of these Councils, of the methods of procedure, of their achievements and of actual cases treated, the author gives an informed account. The therapeutic and prophylactic rôles of Adlerian psychology are finely revealed and effective sympathy for the lonely and bothered souls nicely displayed.

*A. A. Bloom*

### **Cairngorm Adventure at Glenmore Lodge. Written and illustrated by Catharine M. Loader, and published at 16/- by Wm. Brown, Edinburgh.**

This book is about a splendid venture. The Scottish Council for Physical Recreation administers on behalf of the Scottish Education Department a Highland Lodge to which children and young people go for periods of rough pioneering living—camping, mountaineering, sailing, skiing and so forth. Though not formally associated with the Outward Bound scheme it is a kind of Scottish edition of the same thing, and readers of *New Era* will not need to be convinced how good a thing that is.

The book also contains some forty

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admirable photographs, some of them stretching across two pages. It is a great pity that the printing format and literary style of the book is not on a level with the illustrations and the theme.

*D.W.*

**Finger Play for Nursery Schools.** *Hilda I. Rostron.*  
(Pitman. 5/-).

In this book, which contains thirty-five rhymes and finger plays for young children, Miss Rostron has covered a variety of topics ranging from everyday household tasks, such as baking and window cleaning, to others concerned with nature and the open air. Being well within the experience of a young child, these topics are particularly interesting to him and give him opportunities of developing his sense of rhythm and his powers of concentration, enlarging his vocabulary and improving his speech.

The book is attractively laid out, with the instructions for the finger play clearly and simply given. Each finger play is linked in some way with a well-known nursery rhyme, enabling the children to associate each new piece with something already familiar to them. The book is attractively bound, and is illustrated throughout in black, white, and rust red. This treatment is very successful, except

perhaps in a picture of spring flowers, including daffodils, narcissi and snowdrops. Any teacher of young children should find this book useful.

*J. M. O. Annand*

**International Child Psychology Days** will be held in Paris from April 21st to April 26th, 1954, under the Presidency of Professor Henri Wallon.

This will be a meeting between Teachers, Research Workers, Doctors, Jurists, Social workers who have studied Child Psychology and its applications in their different countries.

On the first day reports will deal with the position of Instruction and Child Psychology in each country. These reports will be established from documents collected from a questionnaire. This questionnaire will be sent into competent people in each country.

On the following days the theme of communications and discussions will be:

I.—The Value of Psychology in Pedagogy.

(From two points of view: Psychopedagogy of instructional matters. Schoolboy Psychology.)

II.—Child's Social Life.

(How Child's adaptation to various environment may be influenced by family life.)

At the end of these days an International Committee will examine what

should be done to permit regular exchanges of psychological and pedagogical information.

For further information write to: Secrétariat Général des Journées Internationales de Psychologie de l'enfant. 41, rue Gay-Lussac, Paris (5e).

**CONFERENCE ON THE YOUNG WORKER:**

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Organized by The Department of Education, Oxford University.

The dates are April 3rd-9th, 1954.

The place will be:

For conference sessions—

Manchester College, Oxford.

For residence—Brasenose College and St. Peter's Hall, Oxford.

The conference will be opened by Sir Hubert Houldsworth.

The Chairman will be Mr. J. Brosnall, Secretary to the Southern Regional Council for Further Education.

Speakers will include:

Mr. M. L. Jacks, Director of the Department of Education;

Mr. Paul Cherrington, Warden of Urchfont Manor;

Dr. Ling, of the Tavistock Clinic; and

Mr. A. G. B. Owen, of Rubery, Owen & Co. Ltd.

Membership forms may be obtained from the Conference Secretary, Oxford University, Department of Education, 15 Norham Gardens, Oxford.

## Directory of Schools

### KILQUHANITY HOUSE

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FOR BOYS AND GIRLS 3-18 YEARS

Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

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Headmaster: J. M. AITKENHEAD, M.A. (Hons.), Ed.B

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A co-educational boarding school for boys and girls from 7-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools.

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Scholarships are sometimes available, and further information about these may be obtained from the Headmaster.



# THE NEW ERA

IN HOME AND SCHOOL

## SOME FUNCTIONS OF PRE-SCHOOL EDUCATION

*Ria Schorn, Frankfurt-Main, Germany*

**P**RE-SCHOOL education in Germany to-day is in a broad sense a function of the kindergarten, which takes children from three years of age until they enter school at six. In the big towns the municipal kindergarten is open all day. Some of the children attend only in the morning; but the great majority, being children of parents who either go out to work all day or are ill or incapable of looking after them, remain for a warm mid-day meal, followed by a two hours' rest, and return home directly after tea.

These day nurseries are necessary both for social and educational reasons. Their social value is due largely to the inadequacy of the home environment as a result of the war. Lack of housing, unhealthy or cramping quarters, economic distress, the absence of the simplest domestic appliances among the refugees from the East, all play their part, as do unemployment, the adults' dependence upon factory hours and unfortunately too often, mere discouragement or exhaustion. All these are reasons why children are a burden on their parents and why the home, in its turn, is a burden on the children. In the day nursery, however, they have regular hours, arranged to suit their needs, enough space to move about freely, and carefully prepared meals which they are able to eat in peace. They become

accustomed also to a midday rest and regular bodily care, together with visits from doctor and dentist. Owing, also, to her close co-operation with the health and social services, it is much easier for the head of a kindergarten than it is for the parents to secure special treatment of bodily ailments or defects, or to avoid them

through preventive measures. Thus, the kindergarten to-day affords the best guarantee for the healthy physical development of children in that most important period which precedes school life.

But, apart from its social value, the kindergarten has great educational possibilities. In it the child can be wrapped in an atmosphere of love and care such as is essential in this phase of his life. A loveless régime can hamper a child's development and cause incalculable future harm. Thus it is the paramount duty of the kindergarten mistress to give her children who, owing to circumstances, lack the day-time security of a mother's love and a family home, the warmth and sympathy they need.

The most important educational task of the kindergarten is to further the general growth of its children. Froebel's declaration that each stage of development must be lived to the full if it is to form a healthy basis for the next is particularly true of the kindergarten. In it children of different ages are brought together in small groups, the three- to four-year-olds, the four to fives, and the 'big' ones who are preparing to enter school. Each group is given activities suitable to its age. The small three-year-old who is allowed undisturbed to make his own first experiments with building blocks and sand

bucket achieves organic growth. The five-year-old is best prepared for school life by the inner harmony he achieves through developing his powers in painting, modelling, music-making and acting in a creative and stimulating environment. Through his play the child increases his manual dexterity and forms concepts, and enlarges his

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imagination, while learning the value of order and of listening to what the adult says. Such activity will give him confidence and a feeling of power and independence. No strength can be built on unhappiness and insecurity. Nothing would be more mistaken to-day than a deliberate strictness adopted so as to steel the child against all the threatening uncertainties of the future. Our children have had to survive so many unhappy impressions of post-war distress that what they most need now is to gain a sense of security and independence through the freest possible use of their own powers in harmonious surroundings. Only the free and secure individual, at peace with himself, will respect and understand others and find a fruitful way of co-operating with them. And that is the best legacy we can give the new generation.

Apart from the kindergarten, however, there exists in Germany another institution which in a narrower sense is a preparation for the school—the School Kindergarten, as it is called. As the name implies, it lies between the school and the kindergarten and aims at bridging the gap that separates the two, taking children between the ages of five and seven. These are girls and boys of whom it is realized when they are nearing school age that they are not ready for school life, or who have begun their first year at school but have had to leave at the request of doctor or teacher owing to some bodily or mental defect. Either they have been a disturbance in class or have been unable to keep up with the average child. Being asked to leave causes the child great discouragement, and the task of the teacher in the School Kindergarten is to help such children over the shock as quickly as possible and enable them to conquer their defects so that in a year they may be really ready for school.

As individual attention is absolutely necessary for this, the number of children in such a kindergarten is small, i.e. kept down to twenty-five. The slower intake enables children and teacher to know one another better and get more accustomed to each other's ways. There are three groups to be distinguished here: (1) Physically delicate children, undernourished or handicapped by illness. They should gain strength by having a quiet and orderly life with good food and a mid-day rest; besides which they still need an untroubled, carefree year. (2) Backward children, either mentally undeveloped or retarded owing

to neglect. The gaps in their early development can be filled by the provision of special stimulating materials. They are also given the opportunity for practical work in house and garden, so as to feel they are of use to the community. They thus gain assurance, more joy in life, and an inner strength that leads to poise and is a spur to further endeavour. (3) Psychically disturbed and difficult children, who constitute the majority of those attending these kindergartens. Their normal development has been interrupted by an unfortunate home environment, or because they are refugees from the East or have been separated from their parents. These children need much love and care in order to feel safe again and be able to adjust themselves to community life. Through play and other activities they are allowed to find themselves and achieve order and concentration.

The difficulties of all these children can only be met by an intensive investigation of their actual needs. Contact with the parents is necessary, as the key to the problem often lies in the home. Visits which disclose lack of space, family disagreements, over-worked parents, and so on, often point to the cause of the failure in development. The mother's reports on her child's illnesses or about war or other unfortunate experiences, are also very helpful. As a rule, the parents are most grateful for the interest shown as well as for any suggestions made, and are quite ready to co-operate.

The next prerequisite for the child's recovery is the creation of an environment suited to its needs, where it can pass the whole day in a happy circle of ordered freedom. Since the family is only too frequently the cause of the child's backwardness, and the child in its present condition is a great burden on its parents, it is important that it should be cared for during the whole day. It is best for a School Kindergarten to be attached to a school and not to a kindergarten, so that the more sensitive children may become accustomed to the external rhythm of school life, and those who have had to leave school may more easily overcome the shock, as they will still be going to the same building. But their play-room must have the character of a real home. Bright furniture, friendly curtains, small flower-vases, pictures that can be changed, and pretty china, are enjoyable in themselves as well as being of educational value. Everything must have its



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place, for the orderliness of the room is a great help to mental recovery.

The surroundings, the community and the rhythm of the daily round must be bright and happy, and the material for play and other activities laid out invitingly on open book-cases, so that it attracts even the weakest and most pathetic. Montessori material, with its orderly clear concepts, its attractive character and control of mistakes, has proved very successful in this respect.

In such an environment children with intellectual interests can pursue individual activities and make discoveries in such subjects as numbers and letters without being hindered by the general level of the class. The more practically-minded children can gain confidence in contact with concrete things, using the slide or playing with water. The slower children also are able to proceed at their own pace and achieve concentration gradually without being worried by the others; while the inhibited have the opportunity of self-expression without fear of being laughed at or criticized.

Group work and community activities also need to be cultivated. But there should be no fixed time-table for either the day or the week. On the contrary, every chance stimulus, every interest the children show that may be used as a means of growth, should be taken up and developed by the teacher, thus becoming a subject of general discussion. So in the course of the year the children will acquire the capacity to work and observe, and to understand and follow factual instructions. When they have become helpful, tidy and dependable in contact with their fellows, the goal of the Kindergarten has been reached and they are ready for school. For school life requires bodily and mental vigour, open-mindedness, punctuality and orderliness about one's own belongings, objectivity and the readiness to carry out a task, together with an interest in learning and in what the adult says.

Once having acquired the necessary experience and thus being ready for it, they will be prepared to face school life in a confident and courageous spirit, taking the next step on their long journey towards the maturity of the adult.



# DESIGNING SCHOOLS FOR YOUNG CHILDREN

*K. C. Lambert-Anema, Headmistress of the Pre-school and Infant Department, Children's Workshop, Bilthoven, Holland*

WITH regard to the building of schools, certain forms have become habitual in the past, being directed by a pre-arranged number of classrooms for each type of school and a maximum number of pupils per class. These classrooms are all about the same size and in most cases are too small for the number of children who are supposed to sit in them. These habitual forms appear to be so deeply rooted that architects seem to lag, as a rule, behind new developments in education.

Notwithstanding the fact that psychology has progressed with such rapid strides of late years and we now know that we should reject a manner of working in kindergarten and primary schools which is largely based on the teaching of facts, it is with a great difficulty that the new ideas can be applied to the building of our schools. Yet one thing is certain: we shall have to come to a completely new way of working and dividing the classrooms if our plans are to be based on a justifiable psychological foundation with a justifiable educational aim in view.

In this process two factors are of the greatest importance: first, practically everyone is now convinced that it is necessary for a child to develop according to his own character and bent, and secondly, that this child must be enabled to prepare himself for the task that he must fulfil later in the world. Democratic education directs attention to the rights of the individual as well as to the rights of the community.

Free individual development according to his own bent and character is the right of every child, but it is not enough to prepare him to adapt himself to the customs and demands which the world ever-increasingly makes on him. For this, social development is necessary, including the formation of habits which will make it possible for the child to take his own place later in the world.

Parallel to this, it is of vital importance for a nation that a certain amount of culture is handed on to the growing generation which will later serve as a foundation for such development and

also for a further specialization in some chosen direction.

This whole process ought to be based upon an enrichment of knowledge, which in certain of its aspects ought to be consciously directed to an end.

The only way to build schools is to keep in mind the above-mentioned principles and, with them as a basis, make a justifiable division of the space, as a result of which the development and growth of the young child can be benefited in the best possible way. In making a plan for a school building, the division of the allotted space plays an important part, and the normal procedure is for the architect to make his whole plan according to a compromise between conflicting demands. This cannot be satisfactory. In the future many new schools will be built in all countries and increasing account must be taken of what the process of the renewal of education will continue to demand. Co-operation between the architect and specialists in hygiene and didactics is the first thing required in the building of schools.

The ground plan of a school must in the very first place give an idea of the spirit of the work that is to take place in it and that can only be indicated by people who have an experience of many years not only in the method of working but also in the use of educational materials. Moreover, this ground plan cannot be made only for a given number of children who will go to a school or a certain legal maximum per class, but will constantly be adapted to the place where the school may be established, or the circumstances of the case, or the financial possibilities which exist in certain situations. Although therefore it is usually impossible to give a fixed plan there are certain general rules which ought to be considered in making a plan and building a school.

In the first place, roomy classrooms in which there is plenty of opportunity for free expression ought to take precedence over a division into small classrooms which are more difficult to observe. In connection with this it ought to be



borne in mind that little children need an atmosphere of intimacy; this can be sufficiently created in the larger classrooms if one makes use of partitions about the height of the children, so that the teacher can sufficiently oversee the whole room.

As regards the problem of the open-air-schools, much has been written and can be discussed at length. In the short space of this article it is possible to make only a few remarks: there are certain advantages in building an open-air-school, especially in large towns where there is great lack of space for play outside the school building. We must not, however, underestimate some important disadvantages. In the first place an atmosphere of intimacy was already mentioned above, as one of the necessary conditions for the young child. He needs a feeling of certainty and he finds this in addition to the cherishing maternal love, in the enclosure of the space in which he is. If we do not offer this certainty in the nursery-school we fall short of something very necessary. Even apart from this the use of an open-air-school for young children in our climate is often exaggerated and moreover, the

construction which it demands to make it entirely free from draughts is very expensive. We choose therefore the closed type of school with low, broad, attractive window-seats which have numerous advantages.

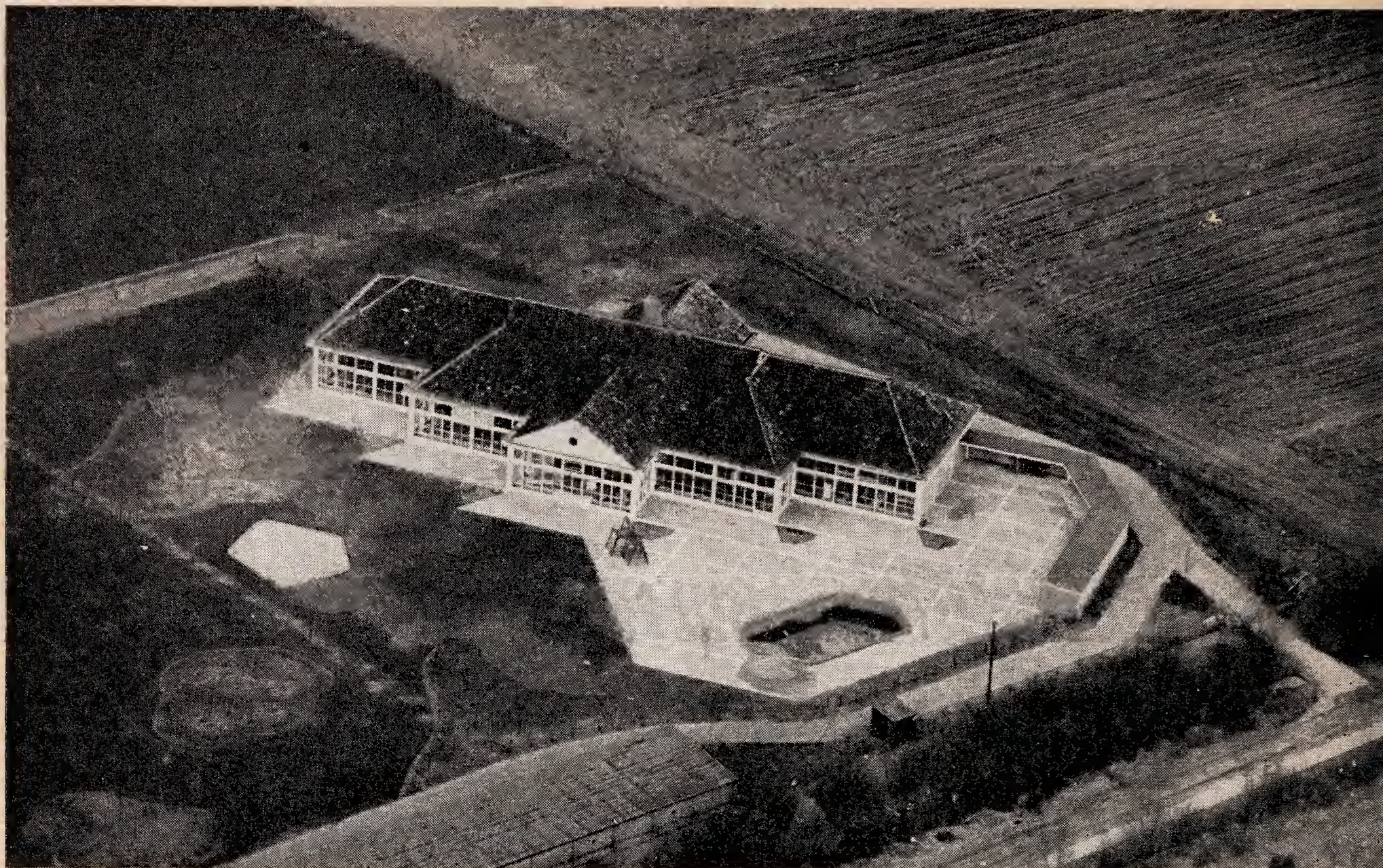
It is, however, very important that there should be many windows that can be opened and above these, centre-hung windows which can fall open so far that the sunlight with its ultra-violet rays can stream into the room unhindered. These windows must not be too low down; the light which streams into the room can then penetrate farther.

There has been a great deal written of late about the lighting of classrooms. The aim is to have a light which at the same time is as clear and bright as possible. The brightness of a room depends on the strength of the light which enters it and the amount of possible reflection from the surfaces of the different objects in the room. In connection with this there are two problems: first, how the windows should be placed; second, how to decide upon the colours of the walls, ceiling, floors and furniture.



*'Plenty of opportunity for free expression'*





*The youngest children's block at Bilthoven, seen from the air*

The choice of the windows is very important in connection with the shadows which are cast by them. Light falling in from one side is to be rejected if only because of the shadows cast in this way. At the present time many people are strongly in favour of light falling from two opposite sides. There are however a number of serious objections to this, partly in connection with the fatigue of the child because of the fluctuating strength of the light, and partly in connection with making the best division of classrooms and the forming of an atmosphere of intimacy. Also from published research work in other countries (e.g., Weston's) it appears that light falling from two adjacent walls in which there are many variations is greatly to be preferred. Here there are plenty of possibilities to keep the atmosphere of intimacy, to limit the shadows to a minimum and to secure a sufficient and even brightness. The colours of the different surfaces must be so chosen that the accepted percentage of reflection is reached, but also so that at the same time the differences in the percentage of reflection of the different parts is not more

than 30 per cent. Research in America proves that this is the limit in connection with the factor of fatigue.

In connection with these considerations it must be pointed out, that the construction of the blinds in the classrooms is important. Instead of curtains which can be pushed aside, it is much better to have two blinds in the middle of the window frame, one of which can be drawn up and the other let down.

Every nursery-school must also satisfy the demands made by hygiene and as a result of this, the sanitary equipment must be carried out with the greatest possible care for detail.

We must also say something in connection with this about the central heating, which can be placed in many different ways. A certain amount of heating of the floor is very much to be advised. This can be done by using the water from the radiators but, in the interests of hygiene should not be exaggerated.

In the aerial photograph above, one can see a school which has been built according to the above-stated considerations. This building, in



which are also the first two classes of the elementary school, was planned for 120-140 children and contains five roomy classrooms in which the didactic material is present for continually progressing grades of development. To these classrooms a sixth, the roof of which can be seen projecting behind, was added for rhythmic gymnastics, in which the necessary ventilation and the right acoustics were provided. The size of these classrooms was chosen in close connection with the method of working which is carried out.

A covered corridor, where the children can rest out of doors has been added to the building. This ends in a space for keeping the things which are more specially used when the children are playing out of doors.

A sandbox, a paddling-pool and a very large space for play complete the whole nursery-school. There are also possibilities for keeping and looking after animals.

*Two more photographs of the children's workshop at Bilthoven will be found on pages 75 and 76.*

## YOUNG CHILDREN'S PAINTINGS AND THEIR PERSONALITIES

*Rose H. Alschuler, author of 'Painting and Personality: A Study of Young Children'*

CREATIVE quality—is it something that only artists are heir to, or do you believe as we<sup>1</sup> do after examining the paintings and other activities of some hundreds of two-, three- and four-year-old children that capacity for creative expression is as natural a part of everyone's endowment as are seeing and hearing? 'What,' nursery educators are often asked, 'can parents and teachers do to foster creative ability?'

In an effort to understand something of the nature of creative quality and the dynamic forces affecting it, the daily activities of one hundred and fifty nursery school children during one entire school year were studied. Twenty of the children were examined daily throughout a second year.<sup>2</sup> The children were enrolled in five different nursery groups. Three of them were located in the Winnetka (Illinois) Public Schools, one group was in a Chicago settlement house in the midst of a foreign-born population, and one was located in a Negro neighbourhood. This scatter offered a good cross-section for observation. Each child as well as each group was separately studied.

In the course of time we came to realize that while, on the one hand, each child's painting was highly individual, there was nevertheless a general—perhaps even universal—tendency for all sorts of individuals to express similar feelings and reactions in like or somewhat comparable fashion. Likenesses were evidenced in choice of colour, similarity of form and in usage of line and

space. It would seem that just as creative activity springs from some universal tendency, so expression of certain universal experiences takes on similar or comparable form. At least such similarity of expression was observed among the children studied who came from diverse social, economic, racial and national backgrounds and who were having quite separate nursery school experiences.

For a number of reasons, generalizations such as we shall set forth in this discussion cannot be indiscriminately applied to individual children. They may not apply to a particular child because, although most children express the same feelings in their creative activities as in their overt behaviour, some children even in these early years express more of their true feelings in their easel painting and dramatic play than in their usual behaviour. A few children tend to copy what they see rather than paint what is within them; and again we cannot understand children and their paintings if we consider only the separate elements of their paintings. Emphasis on the use of a given colour such as red or blue cannot be considered by itself; neither can a tendency to work in circles, nor can covering the entire page in contrast to a small part of it. It is more often in the several aspects of colour, line, form and space than in any single characteristic, that the true understanding of the child's products are likely to be.

One must be constantly aware of the danger of drawing quick conclusions from the fact that a certain child uses black consistently, paints with red continuously, inclines to overlay one colour

<sup>1</sup> Alschuler, Rose H., and Hattwick, La Berta. *Painting and Personality: A Study of Young Children*. University of Chicago Press, 1947. Two volumes. This article is freely drawn from the text.

<sup>2</sup> As many of the children as were available were followed up during subsequent years.



on another, or usually compresses his painting into a small space. While each of these might offer a clue to better understanding of a child, sound interpretation can only be made on the basis of detailed analysis of all available information that concerns the child.

### EVERY PAINTING IS SIGNIFICANT

Most adults who look at the paintings or drawings of two-, three- and four-year-old children would classify them as 'daubs', 'messes' or in some equally derogatory fashion. Actually almost every drawing and painting made by a young child is meaningful in that it expresses, and in some measure reveals, something about the child who did it.

To understand the essential nature and significance of any particular painting, one should not only see the child's paintings over a period of time, but they should be seen in relationship to his other activities. Observation of children's dramatic play, for example, frequently augmented our understanding of their paintings. As children played house, doctor, engineer, daddy, mother or baby, their favourite rôles, their vocabularies and the frequency with which they repeated certain situations often gave added meaning to what we saw in their paintings. Aileen most often talked about 'house' and 'home' as she painted her oval red forms. This, added to the fact that in all her moods and activities, Aileen reflected her craving for the stable home life that she did not have, gave her repeated painting of the same red oval form particular significance.

As is generally known, some children choose and show preference for paints, while others are not at all interested in paints but find satisfaction in blocks. Still others particularly enjoy clay, crayons or dramatic play. Sometimes the degree of interest shown in one or another activity, or again the change of interest from one to another may be bound up with the child's stage of development. In other cases factors of personality or particular problems dictate both choice and form of activity.

In general, children who preferred easel paints tended to be among the youngest or among the least mature children. They were primarily the three- rather than the four-year-olds. Interest in easel painting decreased steadily between three and five. For a considerable number of children,

however, easel painting continued to be the preferred occupation. It is of interest to note that a large proportion of these children came from homes that exerted too much control in various areas of their lives, while others were involved in working out strong emotional conflicts. Many young children particularly enjoy painting because paints are easily manipulated and adapt themselves to many moods. They are easily used too and readily lend themselves to the short span of attention natural to young children. Whenever a child chooses to put his brush down, his work can be considered complete. This leaves him master of the situation and not subject to adult suggestion. This is probably why children who are over directed and have too much expected of them at home so frequently enjoy painting at school.

A further reason why young children enjoy working at the easel is that they can express much with colour and form that they are not yet ready to express with words. Young children frequently experience generalized emotions such as sadness, anger, frustration and repression which they can express in colour and form but cannot formulate in words, both because feelings are not yet crystallized and because specific thoughts and words are lacking. Some children, we found, used black continuously and others used it sporadically to express their inner disturbances—their 'black moods'. It is doubtful if anyone of them could have said 'I am unhappy', yet, apparently, use of black paint was as real an outlet for them as is confession to friend, priest or analyst for many an older person.

### RELATIONSHIPS: INNER LIVES AND FORMS OF EXPRESSION

With persistent or intense use of red, children tended to express their heightened emotions of love, need for love, of anger and aggression. Although each child had his own palette (i.e. his own way of combining colours), we learned that colours had very special meanings, sometimes connected with developmental factors and sometimes, as above suggested, with particular emotions. Red, for example, was used not only to express specific emotions, but it was the preferred colour among three-year-olds. Four- and five-year-olds more often chose blue. Blue was frequently used to make the first representative forms (forms representing an object) and it





dren, and so we frequently found 'our baby' the subject of doll corner, block and doll play, of painting and of drawing. *The dynamics—the impelling force—that made these children draw, paint and play 'baby' came from their freshly stirred emotional centres.* From their positive and/or negative feelings towards their experiences and the people around them, flowed the stream of creative life. Without emotional stir, neither child nor adult can be truly creative.

Through colour, line and form, children frequently projected something of their inner lives. In their use of *space* when

was also frequently used for the first alphabet writing and writing of children's own names. Our data led us to believe that red was usually chosen when the inner impulsive emotional life was in the lead, and blue when adaptation and conscious control were under way. Change in colour usage from red to blue as children got older many times paralleled the usual transition from impulsive to controlled behaviour.

In their use of *line*, *form* and *space* as well as in colour, children tended to express symbolically what they were not yet ready to express with words. Almost invariably when a new baby had been born or was to be born into a family, we found children expressing concern in one of several ways. Often it was in a particular arrangement of colour, form and space. The child's painting would show a darker mass filling half or three-quarters of the page. The rest of the page would be covered covered with a lighter mass. Within the lighter mass would be found a dark blob. (See Plates I and II). During the mother's pregnancy, children also frequently projected their concern through other forms of 'container theme'. Just as the dark blob was enclosed as shown in Plates I and II, small outlined forms were painted within larger ones. Sometimes, simultaneously, dolls or other objects were wrapped up and carried around. All of these activities gave the impression that the child was trying to project what he probably could not have put into words, viz., his preoccupation with the fact that a baby was enclosed within his mother.

New babies were frequent occurrences in the families of our nursery school chil-

easel painting, children tended to reflect their external lives, their relationship to their environment. Both the amount of space utilized and their method of using space were likely to be significant. Some children who not only filled their pages but went beyond the borders on to the easels were unusually immature in their responses to many situations. They were still in the manipulative large-muscle stage of development that characterizes younger children and many of them were still unusually dependent in their physical routines. In contrast to these children who to some extent lacked the muscular controls usual among children of their age, there were a number of other children who also painted beyond the edges of their paper. These children apparently went out of bounds from some inner necessity rather than from any lack of co-ordination or control. At the same time, they were showing defiance of authority and regulations in various areas of their living. Many of the children who in their painting exceeded the limits of the 17" x 22" paper allotted them were regarded by the staff as needing more





affection than they were getting. They were considered basically unsatisfied children.

Quite in contrast to the above, painting and crayoning done in restricted forms generally paralleled withdrawing, emotionally dependent behaviour tendencies. Children who painted within self-restricted spaces were inclined to restrain their assertive outgoing impulses. It was accordingly of considerable interest to find that a number of children who, during the period of observation, changed from shy or repressed to outgoing behaviour showed a parallel change from work within a restricted area to work all over the page.

Observations also indicated that children whose easel painting was cramped or restrained often showed like restrictions in their use of other materials. When George was transferred from one nursery group to another he changed from a popular leader to a non-accepted, withdrawn little boy. During this period, clear-cut changes were apparent in his spontaneous creative activities. From working all over the page in painting and crayoning, he turned to working within small areas. Where he had worked with

expanding forms in crayoning, he now worked inward from a frame. Where he had used blocks to build tracks and open towers, he now built such covered enclosures as garages or tall-roofed buildings. After he had established himself in the new group, both behaviour and painting again became more outgoing.

Perhaps enough examples have been given to indicate the close relationship between children's inner lives and their outward forms of expression.

CHOICE OF CHALK, PAINT OR BLOCKS

If we wish to stimulate flow of creative expression, it is important not only to understand the relationship between inner life and its outward expression, but also to recognize the potentialities and limitations of different materials. If we wish to foster creative ability, it is well to remember that what is one man's meat may be another man's poison. As previously stated, some children preferred paint, others found equal satisfaction in blocks, while still others found their greatest gratification in clay, in crayons or in dramatic play. Some indications as to why many children preferred easel painting have been given. Certain observations regarding crayons are also of interest. Three-year-olds who had a predominant interest in crayons to the relative exclusion of other materials were inclined to be moody, tense and unhappy. As they crayoned, these children were inclined to become ever more tense. In contrast to this, it was noted that while painting, children often showed increasing ease and sense of release. Our observations led us to believe that paints are a better material for three-year-olds than are crayons which were primarily chosen by tense children who showed signs of increasing tension as they used them. Perhaps as broad, soft, reasonably strong crayons are put on the market they will very well lend themselves to use by younger children.

Few children in our nursery schools showed significantly strong interest in *both* blocks and paints. Differences in choice paralleled both development and personality differences. Many children who preferred blocks stood out for their outgoing adaptive behaviour. In marked contrast were those older children who persistently sought easel paints and who were predominantly subjective, impulsive and self-centred. Many children turned from paints to blocks as they

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		(2)	<b>Opinion and Market Research</b>
APRIL	23	(1)	<b>Bird Watching</b>
		(2)	<b>External Students' Seminar</b>
APRIL	30	(1)	<b>Creative Writing</b>
		(2)	<b>The Art of Silk Screen Printing</b>
MAY	7		<b>Experimental Painting and Modelling</b>

OTHER FIXTURES

APRIL	15	Easter School : <b>The Unity of the Arts</b>
JUNE	4	Whit School : <b>The Art of Living</b>
JUNE	25	Summer School : <b>Holiday Painting</b>
JULY	6	International Seminar : <b>Anglo-Italian Course</b>
AUGUST	4	Sensory Summer School : <b>Towards a Mutual Society</b>

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were making the transition from impulsive toward adaptive behaviour. Children's developing interest in building with blocks was often paralleled by a keen interest in discovering and interrelating facts in the world about them. This suggests that the manual relating of structural units and the intellectual process of relating facts may be different reflections of the same developmental trends.

In terms of fostering creative responses and abilities it is important not only to realize that one child because of his personality make-up may prefer blocks and another easel paints or some other material, but it is also important to remember that due to developmental and other changes, the same child may require a considerable variety of materials. Many children are like Gilbert who was one of our most persistent and creative block-builders but who turned to paints when his baby sister was born and again the next year in kindergarten when he was in what was, for him, a painful emotional crisis.

#### CREATIVE RESPONSE CAN BE STIFLED

Our study offered full and significant evidence that two-, three-, and four-year-old children feel basically driven, both from within and by external circumstances, in much the same fashion as do mature human beings. Among children, as among adults, were found hostility, anger, fear, jealousy, love, need for ego-preservation and ego-satisfaction, as well as for dependence and independence. These pressures turned into action were the primary factors in the behaviour patterns and personalities of the children studied.

As we noted recurrent tensions and hostilities, as we observed children who felt isolated and unloved, as we gathered evidence of their inner drives from their paintings, their block-building and their dramatic play, we realized full well that *the dynamic forces that forged children's personalities were the same as those that created and motivated their creative responses.*

In the course of our study, certain problems were found with considerable frequency, and as these bear on both the quality and quantity of children's creative responses, reference to them seems in order. Powerful indeed is the youngster's conflict between his inner impulses to do as he wishes and the external demand on him for controlled behaviour. Very often, although the

child overtly conforms, the inward struggle goes on and is, for the child, a very disturbing conflict. Our observations suggest that to a shocking degree, this conflict is brought about because parents peg demands too high and expect more of their children than is reasonable. Without realizing it, many parents are over anxious that *their* children be just a little better developed physically, socially and intellectually than other children. Well developed children flatter parent-ego. But when too much is demanded, children become unhappy, free flow of emotions is disturbed and spontaneous creative abilities are likely to be distorted if not lessened or lost.

Too high standards also tended to make for an over-critical attitude with the result that, regardless of how parents really felt, children often considered themselves unloved and rejected. This was frequently reflected in the blocking and distorting of children's activities.

In so far as possible, acceptance of the form as well as the product of a child's creative activities is essential if a child is to develop his own maximum creative quality. Because adult standards and ability are very high as compared to children's, adults are often tempted to show children how to improve their way of doing things. If parents or teachers in their eagerness to get results insist on showing children how to make houses that look more like houses and autos that more nearly resemble real autos, pretty soon they will hear 'I can't do it—you show me how.' The truer pictorial or representative form may come nearer to satisfying the adult, but the child frequently becomes dissatisfied with what he can do, loses interest in making an effort that no longer brings satisfaction, and in the process his creative impulse and response are likely to be stifled.

Perhaps in this discussion we have seemed to dwell over much on parents' and children's difficulties and on the factors that impede development. But we are somewhat in the position of doctors who before they can build health programmes must know and indicate what makes people ill. Just as knowledge of the cause of an illness helps to avoid it, so understanding of what stifles and distorts creative ability should help us as parents and teachers to avoid ordinary pitfalls and help us to conserve and stimulate what is perhaps children's natural resource—their creative quality.



# EARLY MUSICAL EDUCATION IN BELGIUM<sup>1</sup>

Mme Libotte, Inspectrice des écoles maternelles à Liège

EARLY musical education in Belgium is based on the assumption that no exercises or training can increase the innate acuteness of a child's sense organs, but that his powers of sense perception in many fields can be cultivated by exercising his attention and his memory—in fact by giving him a rich experience, on the basis of which his imagination will work creatively. Such an education will 'sensitize' a child, that is to say, get him to attend to and evaluate the sensations which call upon his attention from every side and, as far as aural training goes, to 'sensitize' him to noises and to sounds. The education of the ear does not, of course, take place in isolation: it is a function of the education of attention and of memory, and it is closely allied with the education of the voice and with gesture in rhythmical exercises, which lead to the formation of a kinæsthetic sense, muscular co-ordination, and the equilibrium of the nervous system.

Our present conception of musical education has resulted from various influences which have come to bear upon our whole educational system. The theories of that eminent Italian doctor, Maria Montessori, though they have left lasting traces on our education of very young children, have not had as great an influence here as in certain other countries. Our Nursery Schools were quick to apply the principles of our great psychologist and educationist, Dr. Decroly, who agreed that the education of the senses is the basis and the foundation of all future education, but who felt it useless to attempt to educate each sense in isolation with a special set of educative material. In life itself, the senses lend each other their support; a wealth of rich and vivid material, at the disposal of every teacher throughout the school day, calls forth the activity and the emotional response of the children. The ideas of Dalcroze have also had a great influence among us and his songs and tunes are much appreciated in our Nursery Schools. At the present moment a group of French educationists (CEMEA—the training centres in active methods of education) which has set up a branch in Belgium, has a most happy influence on the

musical education of teachers during their training. Finally, increasingly close contacts between French and Belgian educationists, and the French magazines and books which are widely read in Belgium, all bring enrichment to our Nursery School teachers.

The stress laid upon ear training and on the beginning of musical education, and indeed the results obtained, vary greatly from class to class. They depend, above all, on the personality of the teacher, her degree of personal culture, her own sensitiveness, the quality of her professional training, and her own gifts as a musician.

Before describing rapidly those means of musical education that are in common use in most of our Nursery classes, it seems useful to record the directions that have been given by the Ministry of Public Instruction as regards musical education. These instructions are taken from the official *Plan of Educational Activities in the Nursery School*, published in 1952 and printed by *Moniteur Belge*: 'Listening quietly to beautiful music influences the child very favourably. The teacher should possess an instrument, preferably a piano, and a library of records, chosen with care. The early stages of musical education consist of songs, dances and round-dances, singing games with gestures, and a children's orchestra.' Any attempt to teach musical symbols to pre-school children seem to us premature and we limit ourselves to training the children's ear and to developing in them a taste for good music.

If the authors of the *Plan of Educational Activities* did not see fit to include a special chapter on Sense Education, it does not mean that this is neglected. Faithful to Dr. Decroly's principles, our pre-school teachers make observation the basis of all educational experience. This presupposes that many kinds of sense training, motivated, varied and oft repeated, are introduced, sometimes in the form of games. Whenever the chance occurs, the teacher takes pains to sensitize children to noises and sounds produced in their environment. 'Listen!' often brings a moment of quiet which enables the children to distinguish:

*The ordinary noises of the classroom:* the tick of the clock, the humming of insects, the sounds the fire makes, and the noise made by

<sup>1</sup> Extract from 'L'Education Musicale en Belgique', a publication of the Ministry of Public Instruction, Brussels.



mice when they nibble a biscuit, by the pigeons and other birds pecking at their grain, by the earth itself when it drinks in the water they pour upon it, by their fish, mouthing the surface of the water.

*The sounds that belong to certain activities:* water boiling, fruit stewing, tissue-paper as the children crumple it, tins and boxes and their varied contents when shaken, and so on.

*The noises outside the school:* the playground, the garden, the road; the sound of footsteps on earth, on a tiled floor, on gravel, on the frozen ground. The footsteps of man, woman or child. Street cries, the separate sounds of moving vehicles which vary according to their kind, as well as to their speed and direction. The song of birds, animal cries. The sound of the wind in the branches, sounds in the covered playground, in the corridor, the music of the rain on the earth, on the window-panes, on the roofs, in the gutters, and as it runs down the water-spout. The noise of the stream, of the river, of the canal.

During even their simplest attempts at dramatization certain of these sounds sometimes have to be reproduced. The children therefore seek the best ways of doing this: the human voice, rubbing a brush over metal to imitate the noise of rain, tapping a piece of wood on a board so as to imitate the galloping of a horse, the light scraping of nails on wood to imitate a nibbling mouse.

Certain sense games are commonly used by our teachers who ask the children to distinguish blindfold the voice of one of their classmates, the sound of a given musical instrument, the direction from which a noise is coming, and so on. Examples of such games are: the blind man who has lost his dog and who must find him again by listening to him barking; the little lost goat who is found by his bell; the game of hide-and-seek played with the help of a musical box; who has just spoken?; what instrument has just been played? As can be seen, if we take advantage of every happy chance we have a great number of occasions in the ordinary life of the pre-school child in which we can train his ear.

But this is not the limit of our work in this matter. As he listens to all these sounds, the child has been able to notice that certain of them have been agreeable to his ear, that these were harmonious whilst others were less so. They

have noticed, for example, that there are many ways of clapping one's hands and that in doing so one can produce a sound which is either more or less agreeable; that a wooden board does not render the same sound over its whole surface; that a drum resounds differently according to the part of its surface which one beats; that a glass bowl gives out a more harmonious sound than a metal one; that Pierre has a deep voice and Micheline a shrill one; that Jacques sings very loudly whilst Claudine can hardly be heard; that in the songs we sing some notes are held longer than others. In short, the child's attention has been drawn to various qualities of sound: pitch, timbre, intensity and duration.

But it is above all through living with music itself that his ear will be formed and that his first musical initiation will take place. Our Nursery School teachers still usually suffer from a lack of musical material. Rare are those who have the good fortune to have a piano or harmonium in good order. Some of them bring their own violin or guitar to school; others buy with their own money a gramophone and some records or a radio. The less expensive of the Montessorian orchestral instruments are beginning to find their way into school classrooms, but they are not always of high quality. In view of this situation, it is not surprising that singing is the chief element in the musical education of young children. It is a very good means, too, for the child is obliged to listen carefully to the melody in order to be able to carry out those muscular co-ordinations which are necessary if he is to reproduce sounds which are correct both in pitch and rhythm. Our teachers make very great efforts to get all the children to sing and then to get them to sing in tune and cleanly—that is to say, to respect the rhythm, the tune itself and the tone so as to sing with expression.

The songs are drawn from Belgian and French folk-lore, the musical compositions of Dalcroze, and finally from the many collections of songs published in Belgium and France. They are careful to choose the songs which correspond to the range of the children's voices, and also to grade them in difficulty according to the age of the children. A great variety of methods are used in teaching singing. Some teachers sing over the tunes several times before teaching them to their children. They then invite the children to sing with them and, once the tune is known,



the words follow. Others teach words and melody together and stop at the end of each musical phrase. If most teachers are content merely to teach their children a certain number of songs, others use the songs as exercises for the older children in musical appreciation—asking them first to distinguish and then to copy low, middle and high notes, loud and soft, staccato and well-held. Sometimes the children are asked to raise or lower their arms to indicate how the tune rises and falls in the scale—sometimes they do the same thing by drawing a rising and falling curve on a black board.

As regards the children's own musical compositions, we have been able to arrive at a certain number of observations: if it is true that the child enjoys expressing his own joy by making up songs, it is no less true that he rarely sings the same melody twice. If one asks him to sing again something that he has just improvised he is very often incapable of doing so. Very few of our teachers are capable of writing down the tunes their children make up and, even when they can, these tunes only rarely please a whole group of children. We think therefore that the children must be allowed to express themselves in singing and in music but that there is no particular advantage in making all the children sing a tune composed by one of their class-mates. A great deal of art and a great deal of understanding is required if compositions are to be produced that are both beautiful and simple.

Next in importance to singing, our teachers count rhythmical education. Accompanying themselves on various instruments, they invite the children to interpret the music in gesture or in faster or slower bodily movements: marching, running, jumping, balancing, bending and stretching, dance steps, etc., can all express different musical movements. They beat time by stamp-

ing, clapping, by changes of direction or attitude, and by various means. We are very insistent that the teacher should respect the individual interpretations of each child. He should feel the music for himself and express it by the movements which it suggests to him. This rhythmical education, enlivened by mimed and sung rounds, comes to a head in the preparation of the children's own celebrations which become more or less educative according to the theme chosen, its difficulty and the attitude of the teacher whilst the work is being prepared. Many of our classes at present are bringing together little Montessori orchestras. After having been induced to beat time to musical compositions by various exercises, by banging with wooden rings on the edge of a table, for example, the children practise accompanying certain of their songs, or certain pieces played by their teacher on the piano, with the help of triangles, drums, bells and so on. Several such orchestras are able to give quite good performances during school functions.

Some teachers, but they are much rarer, suggest to their children exercises in musical geometry or in drawing their own interpretation of a song. The children stand at their easels and design the rhythm of the melody, drawing with both hands and producing a design which is evoked in each of them by the words of the song. Lessons of this sort which I have been privileged to watch have seemed to me well-planned and a good way of acquiring a sense of rhythm and a certain harmony in the child's own movements.

Finally, in the classrooms which have a gramophone and a library of records, the children have many chances of hearing fine music which trains at one and the same time their ear and their taste.

## CONCLUSION

Is this kind of musical training carried out within the Nursery School itself all that can be required? To my mind it certainly would be if all our teachers had both the ability and the equipment to carry out intelligently and effectively most of the techniques summarized above. We must confess that we are far from being able to say that this is so. Alongside teachers who are true musicians we have others who can hardly sing a tune, and even those who have all



*An Action Song about Pea-pods: England*



the qualities one could hope for have not always at their disposal the instruments which would enable them to make the best of their gifts. It is essential, therefore, that our educational authorities should set up refresher courses for the musical training of teachers already in service, and that these courses should be directed by particularly competent musicians. It is also essential that the curriculum of our Training Colleges for Nursery School teachers should be revised. The teacher in training should not merely be required to learn the piano, but should also be able to accompany herself and the children on a simpler and less expensive instrument such as the recorder. One of the best ways of educating both the ear

and the musical sense of a student is surely the making and playing of her own pipe.

Finally our schools really should all be equipped with a gramophone and a library of records, as is laid down in the official *Plan of Educational Activities in the Nursery School*. Apart from its use in rhythmic education, teachers would be able to seize many opportunities of charming their children with good music, just as they enchant them by telling them good stories.

We are fully willing to recognize that notable progress has taken place in the equipment of schools in the last few years and in the training of teachers both before and during service, but a great deal still remains to be done. We believe, however, that an enthusiastic start has been made and that this gives ground for great hopes.

## FACTS AND REFLECTIONS FROM DENMARK

*Jens Sigsgaard, Cand. Psych., Principal of Froebelseminariet—a Training College for Pre-School Teachers in Copenhagen*

IN Denmark we apply the term 'Bornehave'—a literal translation of Froebel's 'Kindergarten'—to any institution devoted to Early Childhood Education. These schools are intended for children from two and a half to seven years old, at which age their compulsory education sets in; secondly, the children usually spend the whole day from 7 a.m. to 5 p.m. in these nursery schools because their main purpose is of a social nature. Nursery schools are intended for children whose parents are of small means and both employed outside the home, or for fatherless children whose mothers are employed outside the home. In one Copenhagen nursery school no less than 85 per cent. of the children come from homes with mothers but no fathers, while the rest are mainly from homes where both parents work outside. The percentage of mothers employed outside the home is very high in Denmark, and the same holds good for divorces.

Out of a total of about 550 nursery schools only some 75 are half-day schools with education as their main purpose. It is characteristic of our nursery schools that they are generally rather small. The average total of children per institution is under 50 and there are very few totalling over 100 children. On the other hand, there are two or three miniature nursery schools that have been approved for twelve children only, in fact, one of them is confined to six whole-day and six half-day children.

I might add that personally I am all in favour of this type of nursery school and it is my ardent hope that the future will see many more of this kind. As a matter of fact, this tendency towards smaller nursery schools is of a fairly recent date, but Scandinavian circles interested in nursery schools nowadays generally agree in dissociating themselves from any monumental institutions for small children. Even if we succeed in having each small group leading a comparatively independent existence with its own entrance, cloak-room and lavatory, it will still be difficult to avoid the bare, cold atmosphere so apt to pervade any large institution.

Little children shall not walk in through portals. As is the case in many other affairs of life, we make it a point of honour to remain plain and simple. Some may think this a consequence of the fact that we are a small nation imbued with a feeling for small proportions.

It is also our ideal to keep the groups within any particular nursery school as small as possible, but we are still, alas, a far cry from that group-size which from educational-psychological points of view could be considered ideal. In Denmark a group-size is still estimated at 20 children. The number of trained nursery school teachers is computed on the basis of one trained teacher to each 20 children, but as nursery school teachers work seven hours a day, actually one trained teacher is to be appointed for each 13 children.



In order to keep the groups small they may of course be split up in several group-rooms. Some time ago I visited a Swedish nursery school where the head mistress much regretted that for lack of space some of the children had to stay in the kitchen, for it was a principle of hers that there ought not to be more than six children in each room. It will be a long time before we all arrive at that stage. In newly erected nursery schools in Denmark there are, however, instances of three rooms having been set aside for one group of 18 children. On the part of the Danish authorities it is contended that nursery schools 'should not be too large because it would then be impossible to create a homelike atmosphere. A nursery school for 48 children with three groups of 16 children will, therefore, be suitable.' A model design for a nursery school prepared by the Ministry of Social Affairs provides space for 16 children per room and for a separate playing and resting hall, lavatory and cloak-room for each group.

In Sweden progress has been carried a step further. Under statutory provisions there shall be no more than 12 children per group in whole-day nursery schools. A comparison of these figures with the corresponding ones from other countries goes to show that the Scandinavian countries do indeed hold an exceptional position. Our primary aim is to create decent conditions for those children who on account of their parents' employment or for other social reasons have to spend their whole day in a nursery school. We do it by making special demands regarding group-size, trained nursery school teachers, space, etc.

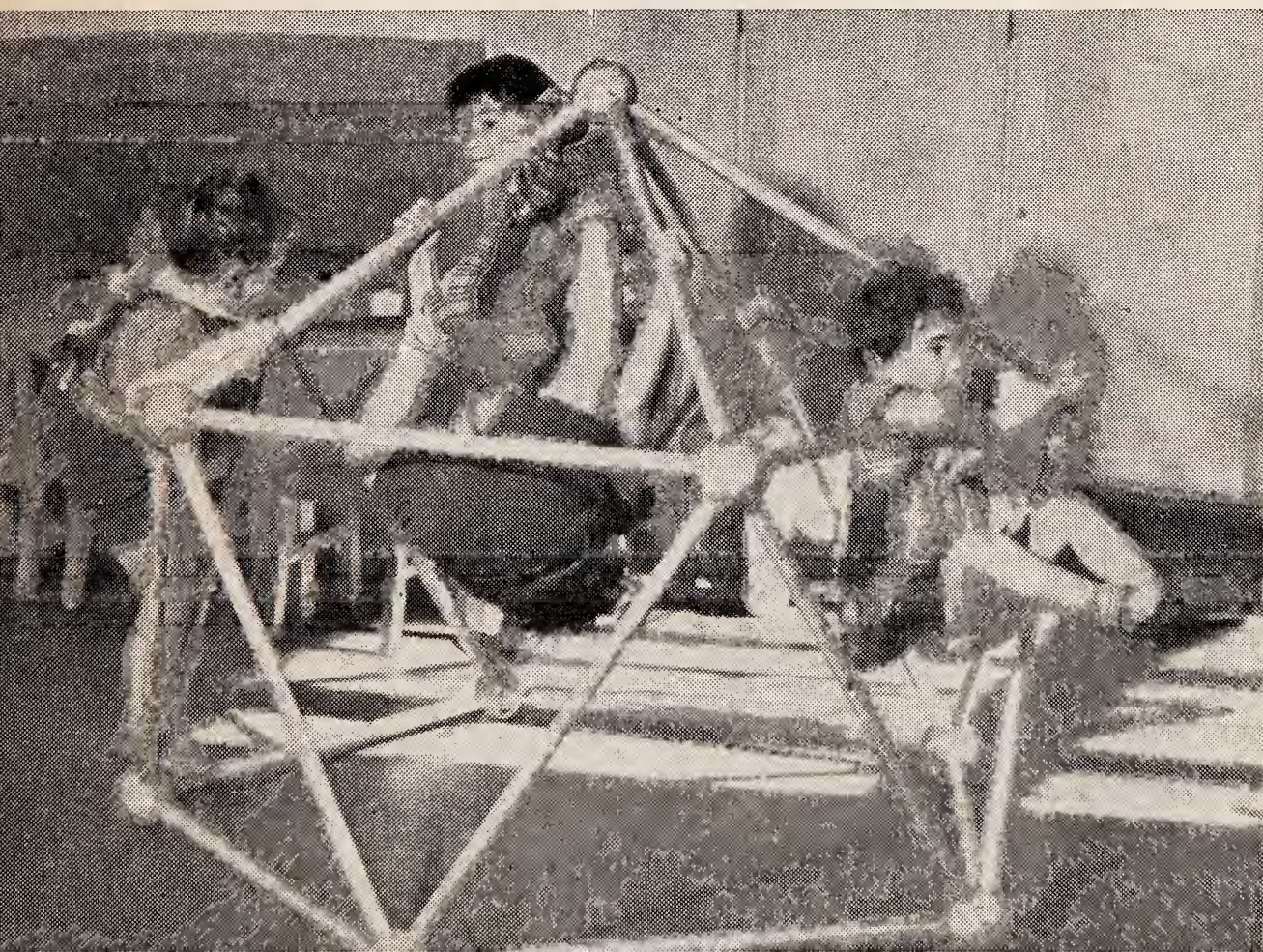
In contrast with this, there are countries where the 'whole-day children' are far less favoured than the 'half-day children'.

The Scandinavian nursery schools are under the direct control of the respective Ministries of Social Welfare; however, the training of nursery school teachers in Denmark is under the control of the Ministry of Education.

About 25 per cent. of the nursery schools in Denmark are run by local authorities, and about 65 per cent. by associations, religious bodies, factories, etc. The majority of the nursery schools are so-called 'self-owning' institutions. The remaining 10 per cent. of the nursery schools are owned and run by private persons. All approved institutions receive from the Government and the local authorities a subsidy covering 70 per cent. of their working expenses. The balance is covered by payments from parents. One of the conditions required for a nursery school to qualify for a subsidy is that two thirds of the parents must be of small means.

The training of nursery school teachers extends over a period of two years. The requirements for admission and the curriculum are fairly uniform in the three Scandinavian countries. The demand that the candidate shall have completed her twentieth year before admission is presumably the most notable feature in this connection. The focus within the theoretical subjects is Child Psychology and Early Childhood Education. The practical training runs parallel with the theoretical but before being admitted, the student shall have performed practical work for at least six months at a Nursery School and, furthermore, have worked as a domestic servant in a private home, preferably one with children.

No secondary school or general certificate examination is required as a basis for admittance, but any candidate without such qualification must go through a course, for instance at a People's High School. It is, of course, a matter of great importance that the prospective teachers to be trained at our training colleges do possess a certain knowledge of practical life and, furthermore, that they with their 20 or 22 years



*A Danish Climbing-Frame*



are more mentally developed than youngsters arriving straight from school.

We have a few male students at our training colleges for nursery school teachers. Far too few, unfortunately; but, after all, the ice has been broken.

After this dry outline of the prevailing situation in Scandinavia, I should like to avail myself of this opportunity to state my own views regarding the contents with which I should prefer to fill out the given framework. It may be somewhat difficult to find the common denominator for what might be called the Scandinavian point of view in respect of nursery school education. We are perhaps only in agreement on this one point: We no longer think it possible to design a formal nursery school-system—such as Froebel or Montessori—which alone is able to give the child the necessary and sufficient development.

Education in the West-European culture is on the whole based on the principle of education for a changing world. Our educational aims cannot be permanent and universal, but must be construed as relative and always subject to revision. That, of course, is not to say that we revise them at every change of government, but we are aware that what is most suitable to our social, political, cultural, and climatic conditions cannot always be directly transferred to other civilizations and political systems.

It looks as if the nursery school's social and educational functions to-day tend to form a synthesis. The distinction between the whole-day institutions of the welfare type and the educational half-day institutions are gradually being obliterated. At the same time we fully realize that the existing pattern of the nursery school need not necessarily be the only form for helping those parents who for social, economic or other reasons are unable to take care of their children all day long. In many countries the question is asked: Who is going to look after our children? We must, for the present, act on the assumption that it is the existing nursery schools who—together with the homes—are to bring up the children to become good members of the community. In this respect the social and educational duties of the nursery school have been fused in a higher unity.

To enable the nursery school to carry out its task we ought no doubt to take a more active interest in what kind of human type we want to

form. In our divided civilization with its many contradictory moral standards this may seem quite a hopeless idea. Regimentation is the very thing we want to avoid. On the other hand, we cannot work in the dark. We must indeed demand that the nursery school teachers we train shall be wide-awake personalities with a pronounced sense of responsibility, independence, mental development, and interest in social conditions—qualifications that cannot often be expected in the case of girls at the age of 16 or 17.

Educators should also take a greater interest in the complicated process leading the individual from the stage of recipient at its mother's breast to his status of a contributing member of his tribe's or community's productive activities.

Through the study in recent years of education among primitive peoples, we have obtained some insight into certain basic facts concerning these processes of adaptation, which we may turn to account in our education work in the nursery school. It is, in the first place, established that with the majority of primitive peoples the process of adaptation runs an apparently smooth course without pain to either party. The child is very soon given the opportunity to take an active part in the tribe's productive activities. Its mode of life becomes all but identical with that of the grown-ups, and there is in fact no distinction between the child's play and its work. Its need to imitate the occupation of the adults is fully gratified, and disciplinary problems very seldom arise.

But as soon as we meet with more differentiated—so-called higher—stages of culture patterns, the conditions change. The consistent division of labour and the complicated processes preclude the child from taking part in the productive activities, and it is only to a very limited extent able to join in other forms for social life. Its need for participation finds an outlet through play which in all its genuine manifestations is simply a reflection of the adult's occupation and doings.

We are now in my opinion touching on an important point in respect of the evaluation of the proper methods to keep children in the nursing schools occupied. It is an established fact that the child's development into a member of society takes place chiefly through playing, and the most advanced play is that which comes nearest to imitating the community in which the child is subsequently going to live. From the



educator's point of view it must be considered a serious drawback of modern industrialization that productive activities are all but removed from the home, and it is a still more regrettable fact that the child too is removed from the home for the greater part of its waking existence. It is the nursery school that takes over the responsibility which the home cannot shoulder, and it is the nursery school's duty to restore to the child its lost opportunities for development.

It is in the light of these points of view that the duties of the nursery school should be seen. If they are realized in their full consistency, we must envisage a somewhat radical change in the methods of education hitherto followed. When children can no longer take a direct part in productive activities, and are given no opportunities even to see them and use them as a model for their play, the nursery school must endeavour to provide such conditions, such opportunities for play, that the disadvantage is to some extent remedied.

The nursery school shall offer to the child some compensation for its lost home life—the idea is not, and nobody would of course insist on such a thing, that the nursery school shall replace the home in all respects, but we cannot get away from the fact that the child should be given some compensation when taken away from his home during all the days of the week from when he wakes up in the morning until he is put to bed at night. For one thing, the emotional ties that bind the child to a few grown-ups must be made up for, and opportunities for an intimate life within the groups must be given. This is one reason why I cannot get the nursery school sufficiently small.

Moreover, the nursery school must make compensation for the loss of social community life from which the child is excluded. The nursery school should not imitate social community life (as Dewey thought), but lead the children into it. The children must be given a store of concrete experiences which they can convert into play.

Briefly stated: It is for us to find opportunities for occupations resembling as far as possible those of real life—and the experiences must be gathered from the totality of situations in which they normally occur.

The didactic material used in most nursery schools is to my mind of a far too abstract nature.

As far as I am concerned, it could all be scrapped. It should at any rate be realized that as a substitute for experiences gathered in varied situations of real life, it is of secondary importance.

In conclusion let me make one final point: It is my earnest opinion that large-size groups constitute extremely great hindrances to proper nursery school education. Opportunities being provided, it should be possible to train the children to independent play in small groups without constant supervision on the part of the nursery school teacher. Possibilities for the child to retire into privacy now and then should also be present, or social strain might easily occur.

These views of mine make me an advocate of 'family groups', groups of children formed regardless of age and sex.

Seeing that my task was to give a report on Nursery School Work in Denmark, I am aware that these last personal remarks are a bit outside the subject. In justification of this I should, however, like to point out that attempts are actually being made to carry out the thoughts and ideas here outlined.

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# OUT-CARE OF CHILDREN IN SWEDEN

THE Out-Care of Children in Sweden is organized mainly along three lines, namely play schools (nursery schools, kindergarten), day nurseries and after-school homes.

(1) *Play schools* (*nursery schools, kindergarten*) are planned for taking care of children from the ages of 4 to 7, for a few hours each day. The aim is principally to provide the children with an opportunity to take part, under trained guidance, with suitable play material and in premises permitting the freedom of movement necessary at that age, in games and occupations that will promote their development. Special emphasis is laid on the social development of the children. Simultaneously, busy housewives are afforded the respite they need from care of the children to enable them to organize their work effectively, both from their own point of view and from that of the family.

(2) *Day nurseries*, for the whole-day care of children whose mothers undertake work outside their homes. These day nurseries are open as a rule for 12 hours a day and admit children from 3 months to 7 years of age, divided up into different groups.

(3) *After-school homes* for children of school age, whose mothers are engaged outside their homes. These after-school homes provide children with the opportunity of recreation and a quiet place for homework when school is over for the day, and the children usually also receive one meal per day.

The various kinds of Out-Care of Children have all sprung from private enterprise. The first infant schools in Stockholm and Gothenburg were founded in the 1830's and in 1904 the first so-called public kindergarten was established. In various parts of the country several associations have tried, in spite of great financial difficulties, to establish nursery schools and to promote the kindergarten idea. Parallel with these there also grew up purely private nursery schools, which naturally maintained fairly high fees and thus could gain only a limited clientele. The first day-nursery was founded in Stockholm in 1854, thanks to private initiative and mainly as a purely social relief activity, run as a charitable institution for the worst situated members of the community. After-school homes have developed



in the same way as the day nurseries. Owing to insufficient interest on the part of the state and municipal authorities, and consequent lack of funds, the development has been a very slow one. In 1938 *Befolkningskommissionen* (Commission for regulating the growth of the population), reported on this question and aroused more general interest. In 1943 the investigation made in 1941 by this body put forward a proposal for state support of Out-Care of Children. This proposal had to be modified considerably, however, on account of the period of crisis, but since the beginning of 1944 the state has nevertheless started to make grants towards these activities.

While the economic support is slight in proportion to the actual costs, yet the sanctioning by the state of this work has to a considerable extent stimulated communal interest in it so that at present these activities are everywhere experiencing vigorous development, and the municipalities are tending increasingly to take them over. Other factors have contributed to the present expansion. Owing to the shortage of female labour, many factories—including state factories—hospitals, etc., have set up their own day nurseries. They get the same support from the state and the communities as the other nurseries.

Increased interest in the significance of the pre-school years in the development of the child has hastened the organization of more *nursery schools*, just as lack of domestic help has made it





*Open Day in a Swedish Nursery*

necessary for mothers to obtain some free time each day away from the children. Wherever nursery schools have been set up by the communities or with municipal support, enabling the fees to be kept comparatively low, the application lists have been oversubscribed immediately, and it can certainly be said that at present the accommodation nowhere meets the demand. It is a pleasing fact that the clientele of these nursery schools has broadened until it embraces children of all classes—an important requirement in social education.

The number of day nurseries is quickly increasing, first and foremost owing to the very great shortage of labour, which in its turn is the result of the low birthrate of the 1920's. Nowadays, too many women demand the right to retain their employment after marriage. The great scarcity of domestic labour has therefore necessitated the institution of more day nurseries, frequented by children of all classes of society. The disadvantage of the day nurseries is the all too long and tiring periods spent in close proximity to each other by the children. Owing to this, the

possibilities of part-time employment for women are now being investigated.

After-school homes are, as a rule, undergoing the same development as the day nurseries.

The localities used for the different branches of these activities are often concentrated in the same buildings.

#### EXTENT AND ORGANIZATION OF STATE SUPPORT *Sw. Crs.*

State grant towards these activities:

1944-1945	200,000
1945-1946	500,000
1946-1947	1,000,000

State support can be sought by a community, committee, association or industrial concern. The stipulations for state contributions are:

- (a) approved premises;
- (b) the superintendent of the institution shall have had two years' training at a nursery school training college;
- (c) approved regulations;
- (d) approved plan of activities;
- (e) continual medical supervision of personnel;
- (f) continual medical supervision of the institution.

*Extent of state contribution.* The state contribution consists firstly of one-third of the qualified personnel's basic salaries, and secondly, a food expenditure allowance of 30 öre per child a day for two cooked meals, and 15 öre per child a day for one cooked meal.

No contribution is at present made by the state towards building costs, but a grant can be sought from public legacy funds.

*Personnel.* In accordance with the regulations concerning state contributions, at least the superintendent must have gone through a two years' training course at a nursery school seminary or, when it is a question of care of babies, the official child welfare teacher's examination. There is now, however, a general tendency wherever possible to obtain pedagogically-trained personnel for all sections. The scarcity of such personnel is, however, very acute. Owing to the previous economic situation of these institutions, salaries have been kept very low and working conditions in general have left much to be desired. In addition, nursery school training colleges have been run without municipal or state support, so that the training has been comparatively expensive. On and after 1st July, 1945, however,



a state grant has been made towards all six training colleges (two in Stockholm, one in Gothenburg, one in Norrköping, one in Örebro and one in Uppsala).

*Inspection authorities.* At present the Board of Social Services supervises both training colleges and institutions, and is the authority which allocates the state grants. The question, which authority will in future be responsible for the the Out-Care of Children cannot yet, however, be said to be definitely decided. Certain facts would seem to indicate that the Board of Education should be the body to exercise supervision of these activities.

In accordance with the revision which came into force in 1946 in Child Welfare Laws, it has become compulsory for institutions devoted to Out-Care of Children to report to the authorities. Before anyone can set up an institution of this kind, notice to this effect must be given to the Child Welfare and Social Services Boards.

Within the Population Investigation Com-

mission of 1941 a special delegation was then appointed to deal with questions of Out-Care of Children. Since the conclusion of this investigation, this delegation has continued to work as an individual committee (The 1946 Committee for Out-Care of Children). In all probability this Committee will submit a proposal for extended state support towards Out-Care of Children.

The Committee will present the question from pedagogical-psychological, medical, social, and employment market aspects. Further, the question of the position of the institutions in public town-planning will be brought up for discussion, as well as that of design of buildings for the different branches of activities. Special attention will also be devoted to the association of the nursery schools with the school system, the variation in organization of the institutions for neighbourhood districts and for the country, as well as the training of personnel, salaries, pension scheme, etc., inspection authority, directorship, and extent and scope of state support.

## THE CHILD AND THE LARGER WORLD

*Tony Brouwer, Pre-School and Infant Department, Children's Workshop, Bilthoven*

THE exploration of the limited world of the home, the garden and later the street and family friends, occupies the first three or four years of a child's life. If his parents help him, he will soon become familiar with the surroundings in which he lives and those persons he is accustomed to meet there, and will accept them as trustworthy. He experiences his surroundings in his own way and has special places where he likes to play, such as under the table. There are also the places he is afraid of, the attic or a cupboard. Every child will experience these things in his own way and it is a good thing if we adults know and respect this.

During the first years of his life, a child's mother must be at hand so that he can always come back to her after good or bad experiences. If we know and understand this we shall give him the best opportunity of assimilating these experiences.

Now follows the period during which the 'why' of everything is questioned. Question after question is put, and must be answered including sometimes the question behind what is actually asked.

Gradually the time comes when the child must

become acquainted with the world outside the little world of the family. A nursery school is



*Concern over a Cook's Mishap*





*Wild Animals in Holland !*

found and one day mother brings the child—who has been prepared for this beforehand—to school. Suddenly he finds himself in entirely new surroundings and sees his mother disappear. Strange children and strange grown-ups surround him; grown-ups who take the place of his mother for a great part of the day, and to whom moreover he is expected to turn for guidance.

What a deep-reaching change this is we grown-ups can hardly imagine. Besides the grown-ups there are boys and girls, a community with rules and regulations which he is expected to keep.

Fortunately, on the other hand, the school offers that which meets the real needs of the child—play. First of all there are the possibilities of expressing himself freely in play and in other ways, so that he masters a number of technical difficulties. In addition to and by means of this play, habits are formed. These habits make it possible for him to move freely among the multiplicity of people and forms of play.

The school has now a special duty to fulfil with

regard to the child. Up till now he has learnt to know his world through the family. Now through the nursery-school he must come into contact with the world outside, with everything that exists around him. Keeping the end to be reached in view, the nursery-school must begin to reveal this world to him systematically and in logical sequence. From finding his way amongst his immediate surroundings, the child comes gradually into contact with all parts of the universe as it is. This process must be brought about by many and varied means. Story-telling by the teacher, talks and discussions with the children and excursions resulting from these, are some of the most important ways of approach. By pantomime, mimicry and dramatization, all these experiences become intensely vital.

Only then does the nursery school fulfil its aim if, besides giving the possibility of free development, the child is brought into contact with the adult world in a way he can understand and accept.

Is there any other period of life in which the desire to know, examine and understand is so great? Such a broad interest not only in all that lives, but in all that is, is scarcely to be found later. The child's reactions are the convincing proof of this. It would therefore not only be a pity but it would be irresponsible to withhold from the child during this period the contact and opportunity of learning to know the adult world, since this is the foundation for all his after-life.

Thus, even if in a very simple way, we can familiarize the child with this complicated world in which he later must take his place. We must give him the opportunity to develop according to his own bent and character, so that the result may be a man with power to work on the rebuilding of this world.

## THE SONDERKINDERGARTEN IN VIENNA

*Dr. Ernst Kothbauer, Chief Inspector of Kindergartens, Vienna*

**A**FTER the war the Swiss, through the *Schweizer Spende*, saved thousands of destitute Austrian children from disease and the results of starvation. As a conclusion to this work of charity, a memorial was erected which took the fine and most appropriate form of a special Kindergarten for physically and mentally

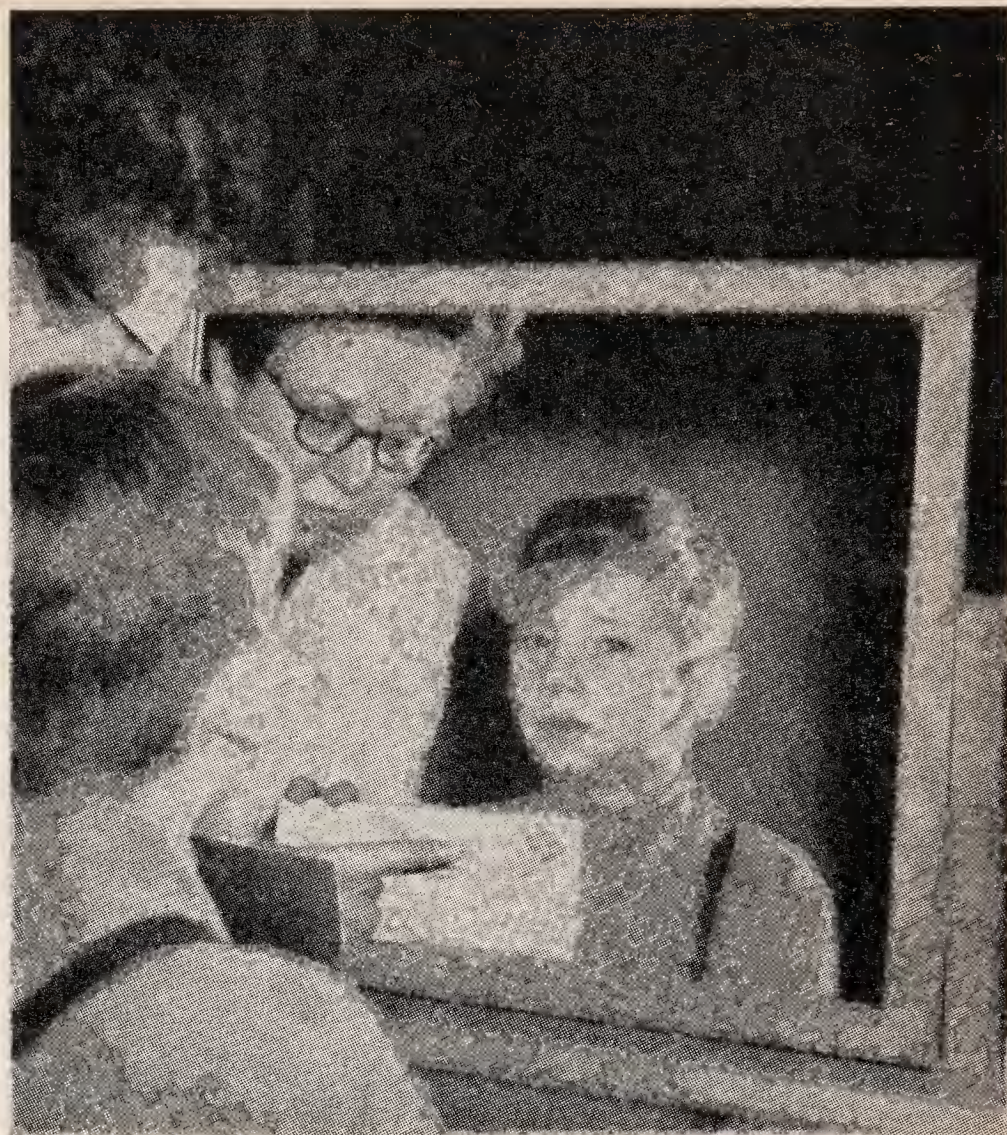
handicapped children. It was to be a place in which such children would not only be cared for but would also be helped to develop into useful and independent members of society. Furthermore, the whole was intended as a station of research and experiment that might make a contribution to our knowledge and treatment of



normal children. So over its entrance were engraved the following words: *TO HELP CHILDREN TO, SERVE THE CAUSE OF SCIENCE, A MEMORIAL TO HUMANITY.*

This institute was erected by the combined efforts of the Swiss and the Viennese authorities, the Swiss contributing, above all, the necessary materials which were not to be had in Austria at that time. A group of educators, psychologists, doctors and other specialists concerned with physically and mentally handicapped children combined their ideas, and these were then embodied in an architectural design by Professor Shuster.

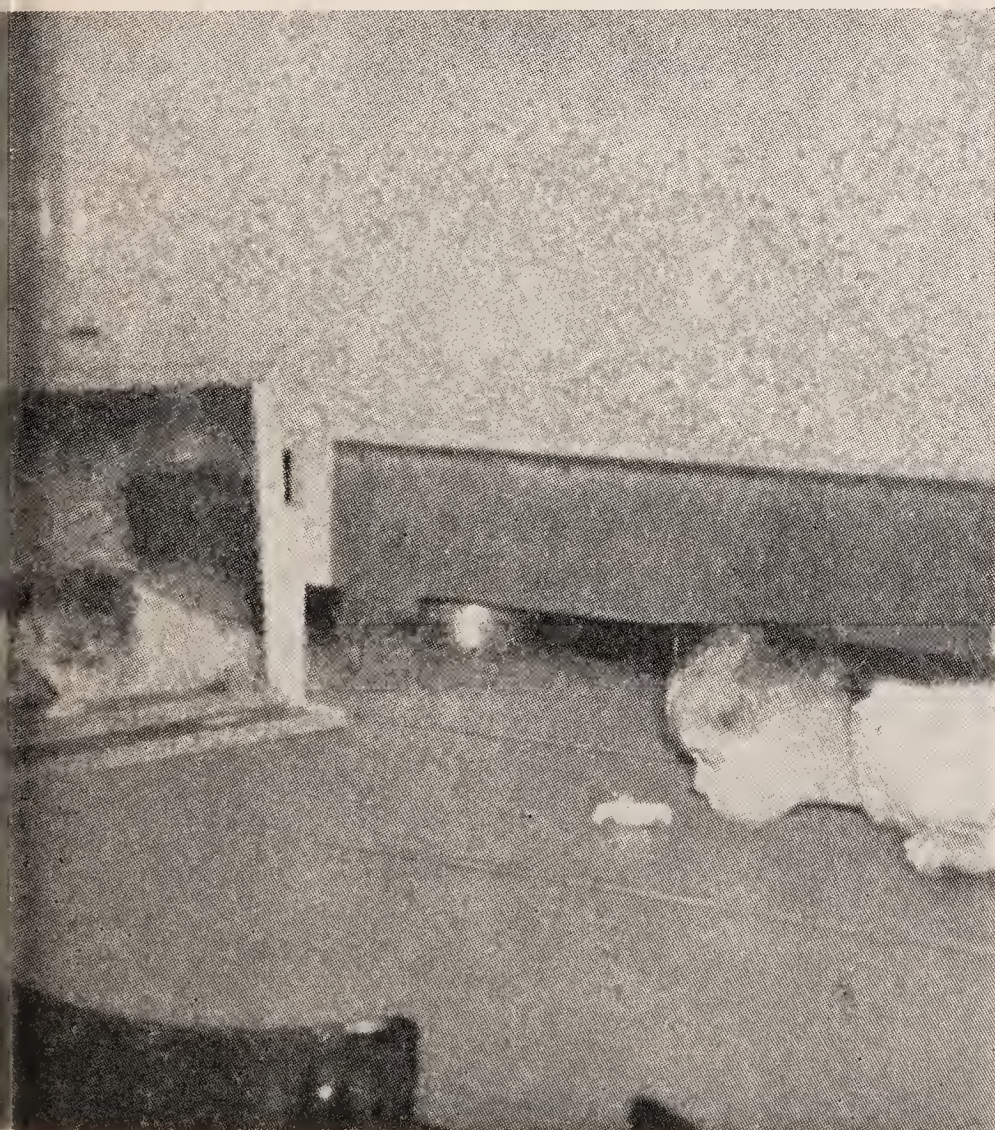
The Kindergarten is situated in the parkland in front of the famous castle of Schönbrunn. Like all the kindergartens in Vienna, it keeps the children for the whole day. It must therefore avoid an institutional appearance and have the intimate atmosphere of a normal home. This is achieved by having the six buildings in which the different groups are housed arranged in an arc, so that a child entering his own particular home sees through its windows only his own little garden and playground, and is scarcely conscious of the larger whole of which it forms a part. Each house consists of a cloakroom, lavatory and bathroom, and a large playroom divided into



*Above:—Speech-training in a Mirror*

*Below:—The Synoptophor, used for curing squints*

*Left:—Practising breath control*





recesses and with a sloping ceiling. The activities going on in this room can be seen through an observation window.

The work in these Nursery Schools is of the ordinary kindergarten type, but it has its own special difficulties, since parents tend, in their anxiety, to remove all obstacles from the path of their handicapped children, not realizing that, in doing so, they are making their proper development more difficult, or that these children, like all others, need to be brought up against reasonable obstacles if they are to be prepared for normal life. Specially trained kindergarten teachers, helped by specialists of all kinds, give the children the security they require, combined with activities which do not discourage them but make for independence. Collective activities are often dangerous and must be kept in the background. Instead, the children are given the possibility of playing alone and of choosing their games and objectives themselves. Many games have been devised which are attractive in themselves, besides being of great therapeutic value. Most of the children go on to special institutions, although in some cases they have been so helped that they are able to continue their education in the normal schools.

Apart from the Research block itself with its artificial ray room, surgery, library, treatment

room and small lecture theatre, the building consists of six houses. The first is for physically handicapped children, for whom specially devised apparatus has been made. This includes a glass bath for underwater treatment enabling a child's movements to be observed from the side as well as from above. The second is for children with eye defects; a special appliance is being tried out for helping those with squints. A third house belongs to the deaf and dumb, and in connection with their education some distinct successes have been achieved. The fourth group consists of children of poor mental capacity who are nevertheless capable of education. The fifth house is for those showing neurotic symptoms. After a few months, some of these are often able to join the group of normal children which occupies the sixth and last house, and can be used as a means of comparison and control for the other groups. Contact is also made between these normal children and the handicapped ones, with considerable success in certain individual cases. But much care must be taken over this procedure, which is still in the experimental stage.

Vienna has thus created an institution which should be of the greatest value to educators and specialists of all kinds, and render service not only to its own little ones but to children everywhere.

## OUT-OF-SCHOOL CARE IN CANBERRA

### THE OCCASIONAL CARE CENTRE

*Background.* During the latter years of the war the Canberra Community began to express concern at the continued hardships imposed on mothers of young families because of war-time restrictions on the delivery of goods, the lack of domestic help even for emergencies and the curtailment of the lying-in period following confinement because of an overcrowded hospital and staff shortages. In 1944 representatives of voluntary organizations concerned in these matters met and pressed for the establishment of rest centres and crèches at the shopping centres.

*The Building and Equipment.* After discussion with the Mothercraft Society, a building was designed and built at Civic Centre. It included, in addition to a mothercraft centre, an 'occasional care' centre and an upstairs two-bedroomed flat for two mothercraft sisters.





The Department of Health, which delegates responsibility and allocates funds to the Mothercraft Society for the supervision of the mothercraft programme in the Australian Capital Territory, equipped the mothercraft section of the building, while the equipment in the 'occasional care' section was supplied by the Department of the Interior.

*Supervision and Operation.* The Department of the Interior supplies one pre-school teacher who has had some extra mothercraft training, and provides the supervisory service of the Pre-School Officer. The Mothercraft Society employs an untrained assistant, and provides 'home-making care'.

The Centre is open on all week days except statutory holidays and two weeks at Christmas. Its services are free to mothers and children, but the Mothercraft Society encourages voluntary contributions.

There are two sessions daily from 8.30 a.m. to 12.15 p.m. for children of three to five years, and from 1.30 p.m. to 4.30 p.m. for children of from 18 months to three years.

It was felt when this programme was planned that it would be unsatisfactory to have children within a wider age range, i.e. from one to five years, attending at once; for this reason the age range was divided. In an emergency, however, no child is turned away, though on those occasions when children from the two different age groups have attended together, experience has shown that the children's play and their adjustment to the Centre have been hampered.

From the point of view of service to parents, this is an obvious weakness. Consideration is being given by the Occasional Care Centre Advisory Committee to the possible addition of a second playroom so that children of more widely-different ages may attend at the same time while playing separately.

*Programme.* When children and teachers see each other only occasionally as in centres of this nature, the 'time-table' or programme needs to be especially free and easy, so that each child can settle in at his own rate. Staff members need to be particularly placid and friendly, in order to create that relaxed atmosphere in which a strange child can be encouraged to become interested in activities, and through them to adjust easily and happily to a new situation.

All the activities one finds in a typical nursery



*Older Brothers and Sisters like to help*

school or play centre are included—the indoor and outdoor free play, the art, nature, story and music experiences, and, last but not least, the homely and reassuring one of eating a snack of fruit at some time during the sessions.

Maximum enrolment for the morning sessions is 15, and for the afternoon sessions 12. Regular attendance of more than two sessions a week is not recommended for children under three years.

#### THE PRE-SCHOOL MOBILE UNIT

Planned for the whole of the Australian Capital Territory, the pre-school programme has now extended beyond the care of the city's children to those in areas around Canberra. A mobile unit takes play equipment and library books in a motor van to districts where the number of children does not warrant the provision of an established neighbourhood play centre.

This Mobile Unit has been operating for only two years, under the supervision of a trained and experienced pre-school teacher, who also drives the van. The programme is therefore still in an experimental stage.

*Programme.* The programme planned is a



three-fold one, providing guidance to parents, a lending library of children's books, and organized playgroups for children. The library also includes books and magazines on child welfare for the interest of parents.

Group enrolments vary from six to fifteen. Fifteen three- to four-year-olds has been found to be a satisfactory maximum enrolment for one teacher, and even then she has been unable to carry out the three aspects of the programme while devoting her time primarily to the play group. As parent contacts are considered to be of first importance, especially since they are made only once a week, a second teacher has now been appointed, and it is felt that this has already strengthened the work considerably, allowing for individual parent discussions and some home visiting.

*Districts Served.* To date seven districts are served: three rural areas, a small community at the Mount Stromlo Observatory, another at Harman Naval Station and two small temporary housing areas where no permanent pre-school facilities have been established. Half-day visits are made to each of these districts once a week, and in all approximately 100 families are concerned.

*Sick Children.* One half-day each week is also spent in the Children's Ward of the Canberra Community Hospital, to which the teachers take materials and equipment for the occupation of young patients. The pre-school staff has the co-operation of the matron and hospital staff, and works in conjunction with a hospital auxiliary which provides some voluntary helpers each week.

*Newcomers to a New Land.* A group of children of newcomers to Australia is attending a playgroup at one of the play centres on two afternoons each week. Earlier plans to take the Mobile Unit to these children were abandoned in favour of bringing the children to an established group, so that they and their parents could have ordinary contacts with their neighbours.

Other such children scattered throughout the

community enrol at play centres or the Nursery School in the usual way.

#### EDITORIAL POSTSCRIPT

This issue of *The New Era* is the first of its kind since 1939, in that it deals with a single theme seen from the viewpoint of people in eight different countries. We listed what seemed to us the most important aspects of pre-school education and asked the New Education Fellowship National Sections in each of ten countries to write about one of them. Some authors have done exactly this; others have preferred to give an overall picture of how pre-school education is regarded and organized in their own countries. Each article, however, lights up some essential part of the general way in which we are all trying to meet the needs of young children in an age when most fathers and many mothers go out to work, when the divorce and illegitimacy rates in many countries are on the increase, and when a drift to the towns is robbing a growing number of children of what would seem to be their most natural habitat, the countryside.

Readers will note with interest the variety in the ages of the children covered by the term 'pre-school' in different countries, and the diversity of authorities who are responsible for them.

## CHILDREN OF THE NEW ESTATE

GLADYS KENDON

This easily told, unusual and revealing book takes the reader right into the heart of a new social problem. It describes the experiences of a teacher who has for some years lived on a New Estate and taught in one of its Primary schools. 8s. 6d.

## SELECTION FOR SECONDARY EDUCATION

J. J. B. DEMPSTER

*Deputy Chief Education Officer, Southampton.*

An experienced teacher, psychologist and administrator surveys the value and the weaknesses of the tests, examinations, records and other techniques of selection. The book offers a valuable statement of the position as it is to-day. With 4 diagrams. 8s. 6d.

**METHUEN**



# NEWS AND NOTES

## BOMBAY SECTION

On the 17th October 1953, Dr. L. Zilliacus, who visited India as a member of the Ford Foundation team, spoke on *Religious and Secular Education*. He pointed out the need for religion in education and stressed the fact that the concept of a secular state is different in India from what it is in most European and Western states. In India secularism means neutrality as regards religion, but it does not in any sense imply hostility or indifference to religion. Dr. Zilliacus pointed out what a very great and important part religion plays in shaping the personality of the child and said that modern education will therefore be missing one important part of its duty if it does not pay attention to religion.

On the 24th February, 1954, Mrs. Robinson spoke on *Progressive Education in America* which, she emphasized, was based on the following principles: (1) The child is an individual personality and each child has an individuality of its own; (2) If we are to understand children we must provide for their intellectual, emotional and spiritual education along with their physical activities; (3) Individuals do not progress at the same rate, and education should therefore provide for the different needs and different rates of learning of individuals; (4) Progressive education does not advocate any single method and is, indeed, in favour of a combination of different methods according to the needs both of the children and of the teacher. The principal methods that are combined in any given school are: learning by doing; the project method; the unit of interest.

Mr. A. R. Dawood spoke on *The Teaching of English as a Foreign Language* on the 5th March, 1954. This subject is very topical in India at the moment since English is slowly being replaced by Hindi and other mother tongues, and is being given place only as a second language. He made some very important points, especially in regard to rapid methods of teaching English so as to enable children to understand it as quickly as possible.

K. C. VYAS, *Jt. Hon. Secretary*

## FRENCH SECTION

The French Section is now issuing a regular information bulletin, the first copy of which is available from the Musée Pédagogique (Salle 307), 29 rue d'Ulm, Paris, IV.

It includes the first part of a report on the work done so far by a special Commission under the

charge of M. Roger Gal, which is investigating the extent to which a historical vocabulary is comprehensible to children from various kinds of school and of various ages between 10 and 16. This first report contains interesting and rather disquieting evidence from a small Pilot Project done with children from twenty classes, some of them in Primary Schools, some in the first four years of the Lycée, and some from the *Centres d'Apprentissage*. Samples are given of the mental confusion caused by such common historical expressions as: succession; revolt; resignation of a ministry; coup d'état; reform; democracy; insurrection; hereditary power and legislative power; constitution; antiquity; conquest; treaty; coalition; league; civil war; monarchy; charter; prosperity, etc.

It was found, as would be expected, that there was confusion about the meaning of parliamentary functions, except in schools where there was a fully co-operative organization of the life of the class. Where this was in force, even in Primary Schools, the children scored very much more highly than the average as regards such words as vote, majority, minority, etc.

A great many of the confusions were due to misreading or mis-hearing a word and to a mistaken idea of its etymology, e.g., coalition was confused with collision, illegal with equal, institution with *instituteur* (teacher) and so on. It was further found that, where examples were asked for for such words as 'dictator' or 'democracy', the first and second classes of the Lycée tended to give Latin and Greek examples only, whereas the young people already in apprenticeship were more likely to give such names as Hitler or Mussolini, and 'M. Pinay' as an example of a resignation of a Minister. It is proposed to carry this enquiry beyond the limits of the twenty classes used in the Pilot Project, and an interesting lead is given in the form of a questionnaire on historical terms which is to be filled in and returned to the Historical Commission.

The French Section is holding its Annual Congress at the Musée Pédagogique, Paris, V, from the 15th-18th July, if the school holidays begin on the 14th. The principal questions to be studied at this Congress are: (1) School and Family in France and in other countries; (2) the rôle of the teacher and the rôle of the pupil in education. As usual, two Commissions have been set up to prepare a questionnaire which will be sent out on these two questions, and all Regional Groups and Branches of the Section are asked to begin to discuss the questions amongst themselves



# N.E.F.

## SECTIONS AND THEIR SECRETARIES

### AUSTRALIA

- Federal Council . . . (Secretary) Mr. W. D. Neal, 98 Banksia Terrace, South Perth, W. Australia.
- Canberra . . . Mrs. Hicks, 10 McKinlay Street, Narrabundah, Canberra, A.T.C.
- New South Wales . . . (Overseas Secretary) Mrs. B. Lovas, 6 Dudley Road, Rose Bay, New South Wales.  
(State Secretary) Miss C. Kinsella, 42 Point Road, Woolwich, New South Wales.
- Queensland . . . (State Secretary) Mrs. C. Hartland, Vale Street, Wilston, Brisbane.
- S. Australia . . . (Overseas Secretary) Dr. R. J. Best, Waite Research Institute Private Bag, Adelaide.  
(State Secretary) Mr. G. W. Davison, 15 Stuart Road, Dulwich.
- Victoria . . . (International Correspondent) Mr. A. W. R. Vroland, 28 Thames Street, Box Hill.  
(Secretary) Mr. A. K. Sandell, 39 Rubens Grove, Canterbury, Victoria.
- W. Australia . . . (Overseas Secretary) Mr. O. Williams, 124 Princess Road, Nedlands.  
(Secretary) Mrs. Hazelhurst, c/o Guild of Undergraduates, University of West Australia, Nedlands.
- Tasmania . . . Miss H. F. Deane, The High School, Launceston.

### BELGIUM

- French Section . . . Mons. Biscompte, rue Alfred Cluysenaer 29, Saint-Gilles-Bruxelles, Belgium.
- Flemish Section . . . Dr. Maria Wens, Nieuwe Vaart, 44, Gent.

### DENMARK

- . . . Mr. T. Gregersen, Frederiksberg Alle 34, Copenhagen V.

### EGYPT

- . . . Dr. Y. S. Kobt, Institute of Education, Mounira, Cairo.

### ENGLAND

- . . . Mr. J. B. Annand, E.N.E.F., 1 Park Crescent, London, W.1.

### FRANCE

- . . . Mme Séclet-Riou, Groupe Français d'Education Nouvelle, Musée Pédagogique, 29 rue d'Ulm, Paris Ve.
- . . . M. Roger Gal, Groupe Français d'Education Nouvelle, Musée Pédagogique, 29 rue d'Ulm, Paris Ve.

### GERMANY

- . . . Herr Bruno Karlsson, Frankfurt/Main, Eckenheimer, Landstrasse 170, Germany.

### HOLLAND

- . . . (International Correspondent) Mevr. S. Freudenthal-Luther, 44 Franz Schuberstraat, Utrecht.
- . . . (Secretary) Mr. Job Daalden, Lijstenbesstraat 51, The Hague.

### INDIA

- Bombay Presidency . . . Dr. K. C. Vyas and Mrs. S. Bannerji, New Era School, Hughes Road, Bombay 7.
- New Delhi . . . Dr. U. S. Gheba, Child Guidance Clinic, 12 Lady Hardinge Road, New Delhi.

### ITALY

- . . . Prof. E. Codignola, Via Mantellate 8, Florence.

### NEW ZEALAND

- . . . Mr. G. W. Parkyn, Southern Cross Buildings, 22 Brandon Street, Wellington C.1.

### NORTHERN IRELAND

- . . . Mr. D. F. McNeill, 49 North Parade, Belfast.

### NORWAY

- . . . (International Secretary) Hen. Insp. kay Piene, Skjerstadvn 2, Smestad, Oslo.
- . . . (Secretary) Miss R. Froyland-Nielsen, Maridalsvg, 144B, Oslo.

### PAKISTAN

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- ECUADOR . . . Professor J. C. Larrea, Apartado 806, Quito.

### SWITZERLAND

- . . . (International Correspondent) Dr. A. Ferrière, 22 Avenue de Champel, Geneva.
- . . . (President) M. Hardi Fischer, 8 rue du Contrat Social, Geneva.

### UNITED STATES OF AMERICA

- . . . American Education Fellowship, College of Education, Arps Hall, Ohio State University Columbus 10, Ohio.
- . . . (International Correspondent) Dr. T. Brameld, New York University School of Education, Washington Square, New York 3.
- . . . (Secretary) Prof. F. Redifer, New York School of Education, Washington Square, New York 3.



from now onwards so as to be ready to send suggestions in to the Commissions for their consideration.

F. SECLÉT-RIOU

### FLEMISH-SPEAKING BELGIUM SECTION

We hear from this Section that, owing to the ill-health of most of its officers, they would prefer not to report on their very reduced activities in the last six months. They are, however, preparing various activities for the current session and, in particular, they hope to make two films in time to show these to the second meeting of Section Representatives which is to be held in Brussels in July, 1954.

### JOHANNESBURG GROUP

One of the big tasks which will confront the Committee of the Johannesburg Group of the New Education Fellowship in the coming year will be that of building up a large paid-up membership. Our membership at present is very small, and has always been so. We usually get good support for any function we arrange. We are

hoping that the visit of Mr. Donald McLean of Australia later this year will indirectly help us in obtaining members, and also in establishing groups in other centres. If we are still unable to build up a membership list, then we shall probably have to turn our attention to the organization of projects which can be run at a small profit in order to pay for the running costs of the Group and our contribution to Headquarters.

Our major project this year will be the visit of Mr. McLean, and we are all keenly looking forward to this. He will be in South Africa just over six weeks. The first week, 5th to 12th August, will be spent in Cape Town, the second in Port Elizabeth, Grahamstown and East London, the third in Durban, the fourth and fifth in Johannesburg and the last in Bloemfontein before he leaves Cape Town for Australia on the 25th September.

Among the subjects Mr. McLean will discuss with teacher groups are 'Social Studies', 'Confusion in Secondary Education', 'Modern Approaches to Basic School Subjects', and with parent groups he will discuss 'Parent-Child and Parent-Teacher Relationships'.

D. M. LUCKIN, *Secretary*

## Book Reviews

### Teaching a Modern Language. Vernon Mallinson. (Heinemann. 8/6).

In the present age of shrinking distances and international conferences not for the few and mighty only but at John Citizens's level, the catch-phrases of international understanding and international co-operation have begun to take on a new meaning and the study of modern languages a new significance. Mr. Mallinson's book *Teaching a Modern Language* has therefore made a very timely appearance.

Advertised as 'first and foremost a practical book for practising teachers', this slim volume contains a host of sound suggestions and stimulating material both for the newcomer and the experienced craftsman. With Mr. Mallinson as a wise and tolerant guide, the job of teaching a modern language becomes an exciting adventure, to be undertaken by enthusiastic experts only (emphasis to be placed both on 'enthusiastic' and 'expert'). The modern language teacher must be 'primarily a sympathetic student of human nature . . . he must have close bonds of sympathy with the people whose language he is teaching, he must maintain his contacts at a deep personal level by frequent visits to the

country where the language is spoken.' His pronunciation must be above reproach as 'the pupil's pronunciation will never be any better than his teacher's'. Mr. Mallinson does not prescribe which teaching method should be employed. Apart from certain fundamental principles clearly set out, the author feels that 'the best method is surely that which best suits a particular teacher's personality'.

But Mr. Mallinson's book is more than an excellent and enlightened manual of method. It is the author's firm belief that until lately language teachers have suffered from lack of a sense of purpose. A modern language was taught because it was wanted for the Matriculation Certificate and very little thought was given to the significance of this study in educating to-morrow's citizen. In learning a foreign language Mr. Mallinson's way, the pupil is provided with a term of comparison (a yard-stick, Mr. Mallinson suggests) to give him insight into his own language, his own daily life, the social system and cultural achievements of his country and its rôle in the present world. The student thus develops a sense of proportion based on a sound evaluation of his own national heritage by comparison. He would become more humane, less insular, prejudiced and complacent,

and should awaken to a personal sense of responsibility as a world-citizen. Last but not least, Mr. Mallinson points out the importance of the cultural aspect in learning a foreign language—'the training of a cultured individual . . . is the problem that all educationists to-day have seriously to face—the problem of education for leisure'.

It is my sincere wish that not only language teachers but all those interested in Education for Living in a World Community may read at least the chapter entitled: 'Why learn a foreign language?'

E. H. Penizek

### The Year Book of Education, 1953. Editors: Robert King-Hall, N. Hans and J. A. Lauwerys. (Evans Brothers. 63/-).

This is the first volume of the *Year Book* to be published under the joint editorial responsibility of the University of London Institute of Education and Teachers' College, Columbia University.

This volume of 587 pages is concerned with the social and economic status of teachers throughout the world. Important as this matter is, not only to the teachers but as an indication of the status and progress



of education itself, it might be thought that it could have been treated effectively in a smaller space. No doubt it could. Yet the value of this large book of reference lies not only in its treatment of the main theme, but in the essential additional information and criticism given on such topics as the method of selection, recruitment and training of teachers, their conditions of service, the structure of the educational system in the various countries, the status of schools, the public estimate of the value of education at different levels and, not least important, the function of the teacher in the development of society.

It makes rather gloomy reading for anyone engaged in educational work since there is no doubt that the status and pay of the teacher is pretty poor almost everywhere. Indeed, in proceeding from chapter to chapter, interested by most, ploughing through some, and delving into others, as the conscientious reviewer must, one is bound to be struck by the depressing and almost monotonous repetition of the story of the teachers' lowly position and uncomfortable conditions, the apologies the authors have to make for the poverty of their lot, with the equally often repeated assertions of the splendid character and noble mission of these undervalued educators of the human race. We read that 'the teacher is not quite a gentleman or lady', that he belongs at best 'somewhere in the middle of the middle classes', he is among 'people who have not been able to make good in other walks of life', and is, in fact, 'an adequate but unimpressive member of the undifferentiated horde . . .' We learn that in many countries the remuneration of elementary teachers approximates to that of ordinary manual workers, and that even in the U.S.A. where many teachers' salaries are the highest in the world, a teacher in the Middle West can receive 'less than the street cleaner, garbage collector or dog-catcher in the city'. It may be that 'public opinion considers that no special skill is needed to teach young children', and there appears to be a certain doubt whether some teachers can be said to belong to a 'profession' at all, in the usual sense of the word. Yet behind the 'frayed cuffs and the mended socks' lies the traditional prestige of the man of learning, who at times in the past has been ranked with the religious leader, and revered as one of the local guardians of intellectual and moral standards.

The Special Studies in Section I are distinguished by a brilliant opening chapter contributed by the editors. Here is an examination of the social functions of teachers and an acute

survey of the multiple rôle of the teacher in society. There is perhaps a tendency to generalize too much, and to express too optimistic hopes of the power of the *Year Book's* analysis to promote unity in the teaching profession, or in some mysterious way to secure more public funds for the educational services (page 10). Yet the editors admit that there still exists everywhere a marked social stratification among different types of teacher. In all countries, and in most much more than in Great Britain, the university teacher is accorded the highest status, and the elementary teacher the lowest. It is also clear that the *master, professeur, professor, studienrat* or whatever he may be called, if he teaches in a *Public School, Lycée, Athénée, Gymnasium, Colegio, or Soviet Ten-year School*, receives better pay, has better conditions, and enjoys higher prestige than his fellow teachers in other types of school. In fact, teachers at different levels often do not mix socially and can hardly be said to belong to the same profession. In this connection the attempt in Chapter Six to compare the salaries of teachers in different countries was scarcely worth making. To use the device of an average salary is most misleading when the range is so great, since in most countries teachers in different grades are on totally different scales (not so in England), and the maximum salary of the best paid is often four times and sometimes five or more times that of the minimum of the lower scales.

In Chapter Three P. E. Vernon gives a full account of a large volume of research on the *Psychological Traits of Teachers*. Most people would say that teachers have distinguishing marks of their occupation, and his conclusion that 'teachers are as diverse in their psychological traits as any other occupational group', will not readily be accepted. He shows, however, quite clearly the difficulty, when selecting students for training, of making any assessment of the possession of personality qualities needed in the classroom.

Section II on the British Isles is notable for a very scholarly and thorough piece of sociological analysis by Asher Tropp on *The Changing Status of the Teacher*. This is well documented and is of the greatest interest. He gives, among other things, an excellent account of the growing power of the N.U.T. since its foundation in 1870 as the National Union of Elementary Teachers. There is throughout this chapter an examination of the factors of 'status anxiety' and 'social isolation' in the teaching profession, seen against a background of general social

change. This Section also contains a chapter by Mr. Ronald Gould, which was presumably necessary but should have been shorter.

Section III is on the other English-speaking countries, namely the Dominions and the U.S.A. It is worth making the brief comment that while the teachers of the U.S.A. are clearly the best off financially, in spite of the number of poorly paid ones in some States, yet 73 per cent. of them are women. This confirms the impression that the higher rewards obtainable in other walks of life continue to attract potential men teachers.

Section IV deals with Europe. There are good chapters on France, Belgium and Sweden, which show how in these countries a stable academic tradition remains strong, and how the teachers in the higher and selective secondary schools retain high social prestige. The chapter, in two parts, on the U.S.S.R. is remarkable for its series of clear, factual statements. Unfortunately, as with much other writing on Soviet education, it is not possible to find any neutral reports against which the facts may be checked. It is interesting to note that while these Russian writers claim a high status and esteem in society for the teacher's lofty tasks, they make no claim for equality of status between different grades. Indeed, teachers seem to be rigidly classified by training and by salaries for different types of schools, for example, the elementary school, the fifth to seventh grades of the seven-year school, and the upper grades of the ten-year secondary school. There are separate training institutions for each of these categories of work, and salaries are paid in accordance with separate scales. Extra lessons are paid by the hour, and extra payment made for marking written exercises in certain subjects.

Section V deals with Asia. The best chapter is by T. L. Green on Ceylon, which is another admirable sociological study. We cannot forbear from offering, in no critical spirit, two candid pieces of information collected from two other chapters. First we read that in Syria: 'On the whole the teacher's life affords few relaxations, and he finds it well to avoid noisy company and doubtful establishments.' Then in Iran: 'The criteria of distinction in society still remain—knowledge, a good official job, and wealth. For those who have the third it is easy to get the other two, for those who have not it is easier . . . to get knowledge first, then a good job and then wealth. Knowledge does not necessarily have to be real knowledge . . . it is the academic title that matters.'

In Section VI there are some very



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good reports from Latin America. The best of these is by Rector Nieto-Caballero of Colombia who begins with some amusing anecdotes of different types of teacher, and continues with a vivid description of his country's educational problems, which are typical of the situation in many parts of Latin America. While the conditions for many teachers in these regions are at present among the poorest in the world, we may expect remarkable changes in the future as the South American continent develops. It is a pity there was nothing from Mexico or Venezuela where new universities are now beginning to function.

In conclusion it must be added that in spite of the depressing features to which we have drawn attention, the *Year Book* gives many signs that the status of teachers has improved and is still improving throughout much of the world. Democratization tends to lower the prestige of the upper levels in the first place, but greater public knowledge and the increased skills needed for technical development are bound, in the long run, to demand increased attention to education and the possibility of a corresponding improvement in the social valuation of teachers.

A. K. C. Ottaway

**Verse-Making in Schools.** G. W. Cook and C. R. McGregor Williams. (Epworth Press. 6/6).

This book really belongs to the 1920s or early 1930s, and could have appeared very happily a few years after Honor Drury's *Verse Composition for Children*, this dealing more with older children as she had dealt with younger. Many writers at that time were excited by the discovery that children loved writing in rhythm and often wrote verse better than prose. Since 1935, however, there has been amongst the writings about children's verse-making a steady swing over to a less imitative and less formal approach. Admittedly many, if not most, children still write their best verse in regularly patterned forms—often of their own devising—but I too have found that the non-imitative approach led to more sincere and spontaneous work from a larger proportion of children. This book so definitely follows the imitative or formal approach which was the only kind that had been thought of in the first third of the century, with no mention of any other and no reference to the fact that some good children's work is done in verse with repetitions, similes, etc., rather than regular

rhymes and set rhythms, that I cannot wholly praise it, especially in such a publication as *The New Era*.

Margaret Johnson

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# THE NEW ERA

IN HOME AND SCHOOL

## THE CHANGE FROM SCHOOL TO WORK

*Cora Tenen, Co-Author of 'The Teacher was Black', and Lecturer in Education at Furzedown College, London*

EVERY year nearly half a million boys and girls of fifteen leave school to go to work, and the great majority of them go to manual work in factory or workshop. The available evidence shows that most of them make the change eagerly, with keen anticipation; at the least they 'do not mind' it. Few of them regret it.

The reasons they give for this eagerness to get to work are interesting. There is the healthy adolescent desire for fresh experience—'It were the novelty of it!' a Lancashire factory girl once told the writer. There is the feeling, too, that the school world is small, circumscribed and not always as close as it could be to the actualities of life as experienced by these boys and girls and their families outside school. 'The real world's outside', as a girl about to leave school said, pointing through the classroom window. Above all, there is the knowledge that, in working-class families, it is going to work and 'bringin' somethin' in' that confers on adolescent members the status and privileges of the adult.

Indeed, the changes of rôle and behaviour which going to work makes possible for the adolescent in most working-class family groups call to mind the changes following on adolescent initiation among more primitive peoples. Before it happens, the child (especially the girl) is often expected to do the odd jobs about the house, at the beck and call of older, working siblings or parents—to run errands or 'mind the kids' in the absence of parents. A girl may not wear suits or high-heeled shoes, indeed, she is lucky if she chooses her own clothes; she cannot afford the 'perms' or fashionable hair-styles indulged in by older girls, even if these were considered suitable for her age and status (and by many parents, and most teachers, they are not). She must be in earlier at nights than her older sisters, and account for her movements while away from home, as for her spending money.

In short, the schoolchild in a working-class

family is not usually considered to be entitled to the privileges and freedom from petty restraints necessary for a private life as a separate individual. Yet this is what the adolescent child now increasingly feels herself to be. And she sees that in her own and neighbouring family groups only those who go to work attain freedom from these irksome restrictions, just as only they wear fashionable clothes and shoes and can afford cosmetics and 'perms'. All these marks of the adult rôle are to be achieved when one leaves school and begins to earn one's own money; so in a very real sense the change from school to work is, for the working-class child, an initiation into adult freedoms.

*A boy:* 'I want to go to work, then I won't 'ave to do so many different things. Me mother says: Go these errands! Do this! Do that! And that's how children are treated. Any odd jobs! . . . Me mother likes me, ye know, but she doesn't understand. She asks me to go an errand just when I'm off to football. She doesn't ask me brothers who're workin', to do odd jobs . . .'

*(Later, when he was at work):*

'Me mother used to say: "Stanley!" every time she wanted an errand or a job done. But now me little brother has to do them . . .'

*A girl:* 'Me mother chooses me clothes, but I'd rather choose me own. I'd like a costume. I've never had one. Me mother says I'm too young for a costume. So that's a sign of growin' up. And I want those Court shoes with high heels. I've never had those. Me mother says I'm too young now, but I can when I'm grown up. When you go to work you can have the things grown-ups have. I'll wear silk stockings, too, and a hat. I've never had a hat. I'll have a smart one, and wear it at weekends with my costume . . .'

The transition is, for the great majority, as abrupt in time as in status and rôle. The evidence shows that many boys and girls are at school one week and at work the next. (See *The Young Wage-Earner*, by T. Ferguson and J. Cunnison. O.U.P. for the Nuffield Foundation, 1951.) Nearly thirty years ago the Malcolm Committee wrote in its findings: 'To move at one step at the tender age of fourteen from the atmosphere of the school, with its comparatively easy hours and light discipline, to that of the factory; to move without an interval from childish to adult



surroundings, is indeed to undergo a violently disturbing experience.'

The age at which this abrupt change is now made is a little less tender, but for the rest the picture remains substantially the same. And we still know very little of the working-class child's mental experiences during this period of abrupt transition. Sociologists have investigated the social and industrial conditions that bear on these experiences, but these inquiries are statistical and impersonal. They are concerned with how many boys and girls do this or that—e.g. change their jobs during these years, or join Youth Centres—not with what they are thinking and feeling during this period, or what drives them to do what they do. Psychologists working in this field have taken other directions—their inquiries have been mainly into the effectiveness of applying psychological methods to vocational guidance and selection. Adolescent attitudes in other situations have been investigated; so have adult attitudes in the work situation. But the adult at work is the end-product of many processes; and some of the most important of these began on the day when he left school and started work. Yet about these early, formative experiences at work we know very little.

## CHOOSING JOBS

First of all, how do these boys and girls get their jobs? The fact that emerges most clearly from the evidence here is that although most boys (and a smaller proportion of girls) know what they want to do, the majority still rely on the information and advice given by their families, friends and neighbours as to what jobs are available and what they are like, rather than on official channels of guidance, in spite of the great strides made by the Youth Employment Service in recent years. They turn rather to people like themselves, and it is still the minority, speaking generally, who go to 'the Dole' or 'the broo' (i.e., Youth Employment Office) for help.

Possibly this is because they distrust the ability of any official to understand their needs, because they think officials belong to a different social stratum; possibly also because of the legacy of distrust from hard times, and the memories parents retain of the compulsions exercised by these same officials in those days, as the condition on which they were helped; and the more recent compulsions exercised under E.W.O.

during the last war, and sometimes mentioned by boys and girls even now. And in districts where there are official recruiting campaigns for certain industries, such as textiles and mining, children sometimes suspect that officials are not entirely disinterested in the advice they give, and are 'trying to get us into cotton' or 'into t'pits'.

So only too often at this stage boys and girls take the nearest rather than the most suitable job. Their choice is based not on knowledge in advance of the work done, but is a result of fortuitous circumstances, economic pressure, or sheer ignorance. For example, in a textile or mining area they will go into a factory knowing no more about the work done than that it is cleaner than the mill or pit, which are regarded as the only local alternatives; or because it is near home; or they join relatives or friends already there; or hear of the job by chance, when they have had to give up their own choice of work after failure to find an opening, and there seems nothing else.

All this is liable to have unfortunate effects on the young worker's subsequent adjustment and attitudes to his job. For instance, is it likely that the boy who gave the following account of his first job (and it is typical of many) would ever completely recover his first eagerness, that his attitude to work and employer would not be permanently affected?

'In my first job, in a foundry, we worked in a cellar, and we had no masks on and we were grindin' bars of brass on a big grindstone. It *made* you breathe the dust and filings in, there was so little ventilation. Going from school to that cellar were a shock! I thought all work were like that at first, so I stuck it for three months, then I got talkin' to other lads, and I found it wasn't. So I got out. I wanted to be a joiner, but I couldn't find anyone to take me. They say you're too young till you're 16. You're a nuisance, they say, till you're older, so they won't have you . . . Well, this was all I could find in the end . . .'

(*Boy of 15 working at a repetitive job in a mass-production factory.*)

The result, as might be expected, is that the great volume of eagerness to work, and the varied capacities these children bring to it, are too often blunted and frustrated by lack of effective guidance at this point. The industrial world shows no corresponding eagerness to use them to its best advantage. Only a small minority of employers yet use any sort of vocational selection. And those adults to whom the child has habitually turned for help are often prevented by ignorance from giving effective guidance:



'I wanted to be an apprentice joiner, but there were no vacancies, and I had waited so long. Me father and mother wanted me to get a trade, too, but there didn't seem to be one. I didn't know how to set about it, and me father's only a labourer and *he* couldn't help . . .'

(*Boy of 15 working in a brushworks.*)

Or the child may take a job thinking (mistakenly) that it will give him what he wants:

'I didn't know about the world. I thought I'd get a *trade* here. Look where it got me! Why didn't someone tell us when we left school? When you leave school you're on your own. I felt I were facin' somethin'! There shouldn't *be* this ignorance!'

(*Boy of 17 working in a mass-production clothing factory.*)

## EXPERIENCES AT WORK

Still, by one means or another, these boys and girls get to work. Once there, what happens to them?

### (a) *Fatigue and bad physical conditions*

Usually they have been so engrossed with the prospect of going to work as an adventure and an emancipation that the physical realities of workshop, factory or mill come as a considerable shock.

In school, a great deal has usually been done for their physical welfare. There have been P.T., games, sometimes holiday camps or open air schools, medical and dental treatment, school milk and dinners, and lessons in hygiene. The school day is comparatively short—only 5½ hours, of which half-an-hour every day is play periods, in addition to the weekly periods of organised games. Activities usually change every 40 minutes or so, giving the chance of moving from room to room, from department to department, etc., with all the opportunities for fun and minor adventure on the way which children will find in these circumstances. In the mill or factory all this abruptly changes. The working week is suddenly lengthened to 44 hours (and maybe more, if they work in an occupation not controlled by legislation). They are often confined to the same place for long periods. They must rise earlier in the mornings, and they get home much later; and not only are hours of sleep and leisure suddenly curtailed, but the ability to enjoy them is often impaired by the sheer physical weariness that comes from the

compulsion to go on working over a long stretch of hours, i.e., from the routine of factory life. For the first time many children discover postural as well as diffuse and lasting fatigue.

'I'm tired at nights, though. It's 'ard work. At school I were fed up. Now I'm tired. It's 'ard work, because the older men are rushin' on piece work, and they're rushin' us too, because we're with 'em. I don't go much to the farm, now. I'm too tired. I'd rather be at school, now I know. It's an easier life. I used to want to leave school, before I knew, but I wish I were back again, now. 'Ard work and rotten jobs. In the afternoon I get tired out. It's the 'ard work, and standin' up all t' time, and 'ammerin' makes me arms ache. It's just that I'm tired. I go to bed at half past nine, earlier than I did at school. It's not that. It's 'ard work what makes yer tired . . .'

(*Boy serving as a boilermaker's apprentice.*)

'I don't go out as often, now. I feel as though I've lost me energy. I never go skatin', now. I stay in, because I'm too tired to bother. If I could choose, I'd go back to school. I were happier there. Not so much work, and shorter hours . . .'

(*Girl working in a sewing factory.*)

Sometimes they find, too, that they are required to work in a physical environment which is the antithesis of all they have been led to believe desirable and 'right' at school—in old or badly ventilated buildings, in high temperatures, in atmospheres full of dust or fumes or steam, sometimes among sickening smells (e.g., the smell of a flax spinning room, a brushworks, a hide factory or a rubber works); or in indescribably dirty or even verminous conditions; and where there is some constant risk of accident (and even the minor ones can be very painful—finger

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ends bursting from handling piles of bricks, or trapped in sewing machines, or cut by the fliers or yarn of a spinning frame).

The great physician Osler once said that it was 'strange that we surround the babe unborn with premonitory protection, deal as wisely as we know, and gently, with infancy and childhood, then hurl the product of a reasonably healthy youth into a maelstrom of blind chances, of dusts, fumes and fatigues which wear down the stoutest body and cripple the most willing worker.' Conditions have improved since Osler's day, but the early post-school years retain their hazards. And the young worker himself is keenly aware of these hazards, and sometimes frightened by them, and resentful of those he believes responsible for them:

'When I go in that room I think it's a filthy place! You get covered with pitch if you're not careful, and my pal had an accident with hot pitch. You should have seen the size of the blisters on his arms! There are some jobs where, however careful you are, you get hurt sooner or later, and that's one. Well, it's not worth it, in my opinion!'

*(Boy working in a brushworks.)*

'The smell o' the backshore seemed to me a smell o' the sewers, and it was very sickenin' to me . . .'

*(Irish boy of 16 working in a flax spinning room.)*

'When I first came here I was in a coarse room, and it was wet and dirty and it all seemed strange—the heat, the noise, the machinery and the dirt. I got the mill sickness with it—the heat and the smell. Well, I got over that, but the thing that finally upset me was the beetles. They'd be on your food, in your pocket, in your coat hanging on the wall. That made me sick, and turned me stomach. I could never get used to that . . .'

*(Irish boy of 17.)*

### (b) Loneliness

Another aspect of work experience which children, in their eagerness to be grown up, do not often foresee, is that although going to work gives them the entrance to the adult world, they may not be able, immediately, to take up an adult rôle in it, to stand on their own feet, alone in a world of people older than themselves, because growing up is not so simple or so easy a matter. So, where a boy or girl is the only young person employed, or is separated by conditions of work from other young workers, some discover an unforeseen loneliness, a sense of isolation, and a lack of emotional bonds with the adults at work, to replace those which there formerly were with the adults with whom they were most in contact—teachers at school and parents and relatives at home—though the need for these bonds remains. For example:

'I'd like to work at a place where there's a lot of young people. They're all grown up, 'ere. No fun! There's no one you can 'ave fun with. Ye just come back and sit in t'fitter's shop at dinner-time. Nowhere to go and no one to 'ave any fun with!'

*(A boy, who then described an incident which led to his being punished for trying to play on works premises during the dinner hour.)*

'Foremen and managers are all t'same. Only ye can work better with some one your own age, can't you? I can't speak much to t'feller I go out on jobs with. If I do speak, while we're doin' jobs, he thinks I'm 'inderin' 'im. There was more fun at school, and you'd more right to speak, there. You 'aven't got to speak out of your turn, 'ere! And bein' out all day, there's only the man you go out with. I'd like more me own age. I miss the crowds of boys, and all the goin's on there were at school. It isn't the learnin'. I'm learnin' 'ere. Only it's so quiet, 'ere! If I go and speak to one o' t'joiner lads, if he comes in when I'm in from a job, t'foreman shouts at you and sends the other boy away. I wanted to leave school. I thought work would be all right. But it isn't!'

*(Boy working as an apprentice gas fitter, after 5 months at work.)*

'I'd rather be back at school. I miss me friends. I can't get used to it—long hours, short dinner hour, no play! It's lonely. No one to talk to. I don't like to talk to men I don't know. I miss the teachers, too. The men at work don't bother as much about you as the teachers did. The teachers came to you and offered to help. But you've to ask the men, and ye don't always like to do that. The teachers were more interested in you, that's what it is!'

*(Apprentice in a sheet-metal works with a small staff and only one boy, the speaker.)*

### (c) Lack of opportunities for play

These words show that the desire for fun and play remains, too, where there is no one to play with and little opportunity or material for play, and where such opportunities, when contrived, are apt to be punished as misdemeanours, even in the dinner hour, in a world organised for adults, not children.

'You've no games or fun at all, here, even in the dinner hour, nothing for us to do. There's dominoes, billiards and table-tennis, but the tables are always took up by grown-ups at dinner-time. There's nothing we can do but stand and watch them . . .'

*(Boy of 15 in a mass-production factory where there were 120 juvenile workers, but the recreational facilities were mainly of an adult type.)*

When the rôle of spectator palls, and young workers contrive their own play, this is what is liable to ensue:

'I were playin' at t'back one dinner hour, mankin' about, and I broke a winder. I were too frightened to own up. I'd never broken a winder before in all me life. But two girls told of me and I were sent for and told I'd no right to be playin'. But he spoke as if I'd done it on purpose! He doesn't understand boys playin' . . . Has he any boys of his own, I wonder? Well perhaps they're grown-up, and not in mischief like us. Grown-ups should understand we don't mean to do



harm . . . I'd rather be back at school. We used to have football. But there's no chance of play now. When ye get home it's dark at night. But when you're with other lads in t'factory you forget it isn't school again, and you want to play . . .'

(Boy of 15 in the same factory.)

(d) *Concern about status*

Perhaps because they feel isolated and vulnerable and at a disadvantage in this new world, many young workers show a keen sensitiveness about their status at work. Their views of status are subjective. They do not judge entirely by the objective nature of the particular job they are given to do, but largely according to considerations of whether it is traditional for one in that job to do such work. And these traditions they quickly and carefully learn, from conversations with older and more experienced workers, and from acute observation of what goes on at work. If satisfied on this point, they will cheerfully do the lowliest jobs, re-assured by the knowledge that no personal slight is intended, and that they suffer no loss of face in the eyes of the working group in doing them. But if once they suspect that 'it doesn't come in with your job' they bitterly resent it, because then they think they are 'being made mugs of'.

'Me mother said *she* never did it, when *she* worked here, and *I* shouldn't! It doesn't come in with your work, and I don't think any of us should have to do it. They don't make the women do it!'

(Girl set to cleaning communal lavatories in a paper works.)

(e) *Threats to emotional security*

The protection to be obtained from the adoption of traditional standards and rôles is more possible in the older type of industry than in the new. Where an adolescent is apprenticed he learns his trade over a period of years. Working conditions are usually traditional, and the individual rôle is fixed. All these are guarded by adult tradesmen, who teach the young apprentice, and under whose protective care he remains until he himself becomes a mature workman. And his trade maturity coincides with his physical and general mental maturity. But in the newer, repetitive factories tradesmen are not required, and conditions may be much more haphazard. There is little traditional background and the adolescent may find himself working side by side with adults, doing the same job, within a very short time of leaving school. And with the adult job may go other adult rôles which, at his age, he is less able to sustain.

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Here again the suddenness of the change from the protection of the school environment is important, psychologically. School, whatever its faults, had been a place of which the *raison d'être* was the welfare of the children in it, and the adults there held authority to ensure that welfare. They wielded their authority disinterestedly. Life there was comparatively secure and ordered, and rules applied to everybody. And there those in authority punished the cheat and protected the weak.

But at work young people sometimes find a world that is by no means the ordered and secure place that school had been. It may seem, rather, a place where rights have to be individually fought for and guarded, where the weakest are apt to be victimized, and where respect for the moral laws can no more be taken for granted than respect for those of hygiene. Most adults are aware of the conflicting value-systems that underlie the various activities of our society. But children at this age are not, and the realization of this in such situations may be sudden, and may cause bewilderment and anxiety.

(f) *Failure to provide training*

Usually the adolescent, though often glad to



put scholastic learning behind him when he leaves school, still expects to learn—this time those special skills necessary for the achievement of economic independence and full status as a worker. There is clearly evident in young people at this stage the assumption that at work, as at school, those in authority over them will teach them. Where this happens, as in a genuine apprenticeship (or its equivalent), the satisfaction and pride in growing skills and work status, and the emotional security these give, are very clear, not only in the young worker's words but often in his demeanour and bearing.

This is particularly clear with those who did not make a good adjustment at school, especially with those who as a result suffered from neurotic fears of failure and ridicule there. Success and progress at work may heal such wounds.

'I think me father were right. Ye learn more when ye leave school. Even my reading's improved. I seem to have learned more since I left than ever I did at school. I were a bad reader at school. Slow! I couldn't tell what the words were, right off, but I can read much more quickly now. Funny, isn't it? But when I were at school I didn't like going, because I were such a bad reader. I began to get frightened when it were comin' my turn. Now, no one makes me read, but I do it, and I can do it better! At school, I knew I were one of t'worst. When I went home I didn't like sayin' I were a bad reader. But now I can tell 'em what I've learned at work, and I'm quite good at it! So I feel better, nowadays. More cheerful! It's t'same talkin' to t'other lads. At school I knew I were bad, but now I feel as good as they are, when we're talkin' about work. So now I feel equal to any of 'em!'

(*Boy working as a builder's apprentice.*)

Very different reactions are shown by those whose work fails to provide them with these satisfactions. Some find their security and satisfaction in other directions. But many of those who from ignorance or lack of guidance or pressure of poverty drift into dead-end or repetitive jobs in mass-production factories are surprised and resentful at the little use such a place seems to find for them. They find there is little to learn, that apparently no one has any time to teach, and that the employer apparently feels no obligation to teach them.

'There's nothing to learn here. And it's *inside* all day. I never wanted that. I don't think this job's *right* for an A-division boy. It isn't enough! I were clever at school!'

(*Boy who wanted railway work, but was sent to a brushworks by 't'dole'.*)

Nor is any such obligation generally imposed on the employer. It is the young worker's first realization of the implications for the individual

worker of the laissez-faire attitudes on which most of our industry is still based.

'I was asking the older woman who works with me whether *all* the people here do the same little job day after day and she said they did. *My heart sank!* I *am* disappointed! Learning *nothing!* I thought there'd be *more* in going to work than there is!' (*A girl.*)

Not only this. He feels no security for the future, because he knows he has little skill of any marketable value.

'What you do here's no use anywhere else. They don't teach us a trade, here. If I went to another firm I wouldn't know their system. I wouldn't feel confident in another job. I'm not a tradesman, that's what it is. A tradesman could go anywhere, and do his job anywhere. This isn't like that. A dead-end job, if you want my opinion. It's always the same. All they teach is cutting by patterns, or by cloth already cut out. No general system. We're doing small parts of a process over and over again, without any reasons. Because it's all mass-production. I get so bored with all this repetition. I'm not using my brain, and I'm not even using my body, and it's a big one! But in the Cadets I'm a Sergeant and a P.T. instructor. I've got on well there. Three times a week I go, and I'm on the Committee. We're self-governing, you know. That *learns* you things! We have discussion groups and plays and everything. It gives you confidence in yourself. It's helped me. I found I could *do* things. Not by force. By personality! But I'll get out of here if it's the last thing I do! Our Cadet officer's going to help me. I'm a Sergeant!'

(*Another boy of 17, working in a mass-production clothing factory.*)

The contrast this boy draws between what he has learned in the Cadets and what he has failed to learn at work; between the confidence in himself which his progress in the Cadets has given him and his lack of confidence in himself as a worker after three years of repetitive work; between his use of both body and brain in the Cadets and his lack of opportunity to make much use of either at work—all these are revealing. They reveal the frustrations of work in such a factory, and the injury they may cause to adolescent self-esteem. 'I found I could *do* things!' The surprise and pride with which this was said revealed a great deal about this boy's disappointment, and the sense of inferiority induced by his rôle at work.

At a time when adolescents are most keenly aware of their distinct and growing personalities, and want to find out by experiment what they can do and to develop their individual capacities, they may in such factories find themselves working at the same tiny job constantly repeated, or 'tied to the belt', the conveyor which imposes on them all a uniform and unvarying rate of work at



the same small task, and seems to rob them of their individuality altogether.

'The belt makes you all the same, but people are *not* all the same !' (*A girl of 16.*)

Another result of such a situation is the withering of interest in, and incentive to work.

'They did teach you something at school. Here there's nothing to learn. I can't settle down to it. The day's so long and boring. It would be different if I had work to do that I liked and could settle down to. But nothing seems to matter to me here.'

(*A boy of 16 in a mass-production factory.*)

There arises a feeling of waste and frustration, perhaps hardest to bear in youth, the period of highest expectation.

'My job? Sewing round pocket flaps, round and round and round, layers and layers of flaps, and nothing else, for four years. That's *all I've done* !'

(*A girl in a mass-production clothing factory.*)

For the adolescent in the mass-production factory, unlike the apprentice, there is no development comparable to growing up, no maturing of skills with time and experience. Time will not bring them any nearer to the satisfactions to be found in work, and they know it.

Rightly or wrongly these adolescents, knowing little of the world, blame the employers, because in them they have found for the first time an organized body of adults who seem to care nothing for their welfare.

## CONCLUSIONS

These, then, are some of the experiences that may await the working-class child when he leaves school at fifteen and goes into industry. It seems not unlikely that it is to the less fortunate experiences described here that the deep-seated hostility and aggression, which are the latent cause of so many industrial disputes (whatever the ostensible cause), may be traced.

While it is true that some of the adolescent maladjustments here described could have been avoided by more adequate guidance, both at school and on leaving, it is important to realise that many of them are associated not only with adolescent ignorance of industrial conditions but with the real conflicts underlying our society; conflicts in our value-systems, as between various fields of activity within society. In other words, many adolescent troubles at work are associated not only with the individual failure to adapt to changing rôles, but with real conditions in the environment which make adaptation difficult, if

not impossible. To integrate our cultural values would involve widespread changes in society, of course. In the meantime, it does seem that much depends on the adolescent's being able to feel that he is being given systematic and progressive training in skills that are of social importance and carry prestige in his group, as well as hope of economic security; to feel that as a worker he can develop skills from first beginnings to maturity, so that his sense of personal significance is built up, rather than destroyed. At present, though the number of training schemes in industry is increasing, it is too often only the adolescent with an apprenticeship or its equivalent who can feel this.

More adequate knowledge and guidance on first entering industry would, however, help the adolescent to realize the pitfalls in time, and by avoiding the factories offering the worst conditions, wherever that were possible, to raise the standards gradually. It is true that there are occupations where variety and progress in learning are virtually impossible. And it is time this was acknowledged. But it is also true that more could be done in many factories to provide these things, if only supervisors and managements realized their importance. The same comment applies to many of the physical and social conditions in factories.

Above all, it is important that club workers and youth leaders, as well as parents, should realize how sudden and drastic is the change from school to work for the young boy or girl of fifteen, and how far-reaching may be its effects, both physical and psychological. At no period in life is there greater need for sympathetic understanding; and the adult who has enough knowledge of the experiences through which the young worker may be passing, and of their possible effects, to make him a sympathetic listener and an informed and realistic counsellor, may do much to help the adolescent worker to make the tremendous adjustments which our society demands from the child who goes to work at fifteen.

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[This is one of the new chapters in a completely revised and enlarged edition of *Advances in Understanding the Adolescent* to be published by the Home and School Committee of the English Section of the New Education Fellowship this Autumn.—ED.]



# A CITY SCHOOL WORKS FOR A VILLAGE

*K. C. Vyas, Headmaster, The New Era School, Bombay; Secretary, Bombay Branch N.E.F.*

THE school has looked upon camping as a necessary part of its educational activities. Picnics, week-end camps, Scout and Guide camps, class-camps of long and short duration have been a regular feature of the school. These camps have been organized to help promote self-help, comradeship and a dignity of labour.

The community project camp held at Avidha last autumn, however, differed from our usual camps in many ways. India to-day is busy rebuilding itself. Community Development Projects are being carried out all over India, especially by the youths and teachers of the country. Inspired by this, we organized this camp in order to learn how to render whatever services we could to a village community.

## WHY THIS VILLAGE?

In 1939, we adopted the village of Avidha in Broach District during one of our annual tours, at the inspiration of the great social worker, Shree Ravishanker Maharaj. With the help of funds raised from parents and friends of our school, the support of the then Rajpipla State and the full co-operation of the villagers themselves, we took charge of a small elementary school in the village in 1939. To-day the school—Shree Vijay Vidya Mandir has developed into a full-fledged high school with an agricultural bias. We had taken it upon ourselves to be partly responsible for raising the educational and social life of this village, and during all these years we helped it in little ways like sending clothes, educational materials and money and in looking after sanitation, lighting, medical aid and library. It was but natural that when we thought in terms of a community project we selected this village with which we had already established contact. As some of us (teachers and principal) originally belonged to this village we knew that it would be easy for us to get complete co-operation there. Our most important consideration, however, in selecting this village was that community project work of a short duration has to be followed up with a long-term programme, in order to be effective. We knew we could rely upon the students and teachers of the school which we had adopted, and of the villagers, to carry on the work begun during our camp.

Having selected the village where we intended to camp we started making preparations for doing so.

## PREPARATION FOR THE CAMP

In order to get the co-operation of parents of our school children, we sent circular-letters to them, explaining our aims and giving them the programme of the camp. To secure the co-operation of the District Officers, we wrote to the Collector, to the Heads of the various departments of the District, the President of District Local Board and District School Board explaining the objects of the camp and seeking their help.

The Collector of Broach District kindly called a Conference of all the Heads of the District and invited our Principal, the camp chief, to put before them in detail the kind of help and co-operation we required of them. The Educational Inspector of the District officiated as a liaison officer to make further plans and finalize the programme.

After these preparations, a party of 125 students and teachers left Bombay on the 23rd of October by rail for our ten-day camp. On arrival we were received by the representatives of the village including the Sir-panch and members of the Gram-Panchayat, the teachers and students of Shree Vijay Vidya Mandir. A special Reception Committee had been formed to receive us and make all necessary arrangements for our food and accommodation. During our ten-days' stay all the campers were the guests of the village, and the village people offered us all conveniences with all the warmth of the traditional village hospitality.

It was indeed a lesson to us city folk in what true Indian hospitality means. Every home in the village went out of its way to be of some use to the guests. Mattresses, blankets and pillows were lent for the comfort of their guests. Milk as much as one could drink, delicacies such as Sev-Papad were specially prepared by the women of the village. It seemed as if we had gone to be served and looked after rather than to serve!

## THE CAMP

We began our camp activities early in the morning of the 24th with a Prabhat Feri, when



we went round the village waking up the people with appropriate music and songs.

Our daily programme started with a Campers' Morning Assembly, where we had prayers, devotional music and an appropriate talk either by the camp-chief or by a visitor. This was followed by a discussion on the day's activities. The students and teachers of Shree Vijay Vidya Mandir where we were camping worked with us wholeheartedly in all these activities.

#### PROGRAMME CARRIED OUT

During the ten-day camp we were able to carry out the following programme:

A batch of campers went out every day with the squad of the Health and Hygiene Department of the District. The students took keen interest in DDT spraying; the girl students showed as much enthusiasm as the boys. All the 800 houses of the village were sprayed during the camp.

With the help of the Sanitary Officer, the village wells were disinfected, their surroundings were cleaned and in some places soakage-pits were put up.

A Table Dispensary was presented to the village through us by the Indian Red Cross Society, Broach Branch. This Table Dispensary was opened by our Minister of Education on the 30th of October, for the benefit of village children. Some medical firms of Bombay kindly contributed medicines to the Dispensary.

Our students went round with the Veterinary Surgeon who visited every single street of the village, treated 50 cattle and instructed the village people about their care. This work will be now a permanent feature of the village.

Before leaving for Avidha our children had collected some 2,000 pieces of clothing (as they do every winter) for distribution. Under the guidance of the village leaders, clothes were distributed to the needy people of the village.

#### BUILDING ACTIVITY

The children did street cleaning, road-making and such other work and thus showed the people how much can be done through self-help.

Shree Dinkarbhai Desai, our Educational Minister, had kindly given us saplings to be planted in and around the villages. They were planted in places where they will be cared for by the local people.

We built a small Katcha Dam across a rivulet. About 300 of us including the Educational Inspector, Collector and District Officers, took an active part in building this. We made use of sand, stone, wild plants, etc., and built a dam which would serve the purpose of storing water. This is of course of a temporary nature but it has given the villagers an idea of how with available material and team-work even a dam can be constructed.

#### EXHIBITION AND ENTERTAINMENT

We put up exhibitions on Health and Hygiene which were visited by a large number of people from the village and round about. Appropriate railway posters, useful to the villagers, were

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presented to us by the State Railways and they were much appreciated by the people. We have left the exhibits with the High School for future use.

An Agricultural Exhibition of implements, manure, seeds and posters of agricultural interest was put up by the agricultural officer. We had a fully-equipped Publicity Van at our disposal and we entertained about 3,000 people of Avidha and the surrounding villages with educational and health films, talks, etc., every day. Four radio sets were installed and one of these has been permanently kept for the village people.

Camp fires were a regular feature of the camp and interesting entertainments were given by various groups including the villagers themselves.

Apart from the community projects being organized all over the country to-day, there is another great movement which has taken the country by storm and that is Vinoba Bhave's BHOOMIDAN-Movement (Land-Gift). It is a movement unique in the history of the world for, instead of land being taken away by force or

by legislation, land is being freely given away by landlords to be distributed to the landless. It was but natural that, in such a camp as this one, one of the highlights was a play based on this ideal of 'BHOOMIDAN'. It was staged by the students of our school and witnessed by thousands of villagers. It had a practical value too, for in the presence of Shree Ravishanker Maharaj 100 acres of land was distributed by the village people to the BHOOMIDAN Committee.

The village people decided to build a Primary and Nursery School and, taking advantage of the presence of the Education Minister, materialized a plan of putting up a school building and requested him to lay the foundation of the same. It was the privilege of the campers and the Principal to contribute to this cause a sum of Rs. 4,000/-

At the end of the ten-day camp we had succeeded in establishing contact with the villagers and being of use to them. The camp brought home to us that, given an opportunity, city students can rise to the occasion and contribute quite a lot to the welfare of the community.

## STRAIN AND STRESS IN MODERN LIVING

Margot Hicklin

THIS is the title under which the National Association for Mental Health held its 1954 Conference at Friends House in March. The sub-title, *Special Opportunities and Responsibilities of Public Authorities* was interpreted in its widest sense, for the speakers ranged from the Minister of Labour who opened the Conference, to men in responsible positions in industry; from a professor of public health who is also a practising Medical Officer of Health, to a Children's Officer and a Member of Parliament. On the first day, we listened to an exposition of the problem by the social and psychological specialists. Their approach was, however, so carefully dovetailed with that of the practitioners in public life that each one appeared to keep the domain of the other in mind while talking of his own science. That such an attitude is new and difficult, was shown in the places where it broke down; and it is certain that the lay audience enjoyed these 'technical' hitches because of the good-humoured way they were taken. They even joined in showing by protests or laughter when they felt that a speaker in discussion had failed to keep the lines

of communication clear. The conference thus showed appreciation of the motto under which the Chairman of the first day, Professor J. C. Flügel, placed the general advance in the field of mental health, i.e. to 'substitute scientific investigation for moral indignation'. He urged in particular that the distribution of mental suffering in the community be further studied, as we seem to lack proper statistics upon this important point; another field of research in which he felt we lagged behind was the validation of the techniques of psychotherapy. Since proof of cure is however something which only the individual concerned can furnish, one fails to see how such validation can be achieved upon a statistical basis. One interesting point he made was in connection with the shame or stigma still attached to mental ill-health by the sufferer himself as well as by the community, and he quoted Freud as saying that, before this could disappear, we should have to give up the notion of being omnipotently in control of ourselves.

Professor Simey of Liverpool University, who followed Sir Walter Monckton's sympathetic open-



ing remarks, dwelt upon the elements in society which make for psychological stress. He said that an individual who in one type of society would be thought merely odd, could be called an infernal nuisance in another, and in yet another, distinguished and honoured. Society, then, was itself the patient in this sense! The concept of normality is hard to establish by research, he said, and with Freud, we must all accept the fact that we have our attacks of mental illness, certainly at the lowest level, comparable to 'flu'. Among the factors in community life which make for psychological stress, Professor Simey places 'loneliness' very high. Intimate social relations such as existed in a tightly knit community, have given way to the cold and uniform life of the new towns and housing estates. Insecurity, transience and rootlessness were the mark of modern urban men. A feeling of strangeness, of not knowing where one was, resulted from the social mobility. Some try to regain a sense of security by 'magical means' of which there were two contrasting ones: the acquisition of possessions, and a withdrawal from contact. 'Keeping up with the Joneses' marked the former attitude, and 'I keep myself to myself' the latter. In industry, the position of the foreman who had once been one among his fellows, whose house adjoins that of his former workmate, is especially difficult, since authority brings with it social distance, and his wife and family tend to feel isolated in their new social status. These points show the need for closer integration between theory and practice in social administration, and planners in industry as well as local authorities may do well to note them.

Following this exposition of the social situation, the afternoon speakers dealt with stress within the family. Dr. H. V. Dicks of the Tavistock Clinic, speaking of the adults in the family, said that in primitive societies, traditions were transmitted from generation to generation, and people 'knew where they were', while the modern family is a pint pot into which a gallon of experience is being pressed.

Psychological stresses of one member thus become the concern of the whole family, and not only in the present generation, but often date one generation back—and, needless to say, leave their mark on the succeeding one). 'The parents have eaten sour grapes, and the children's teeth are set on edge.' About the choice of marriage

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partner, Dr. Dicks said that neurotic adults were likely to make unrealistic choices, and that marriages built exclusively upon idealism are liable to break down.

The story was carried further by Dr. Martin James, also of the Tavistock Clinic, who dealt with stress in children. Which stresses, he asked, are character building, and which destructive? In the first place, there is the age division: before and after two years. The good mother tries to avoid stress under two years of age, and the healthy infant who has perfect confidence in his mother, is then able to stand up to later stresses. If this is not the case, an environment failure has taken place.

At this point, public authorities may well have to step in and remedy the damage, or forestall its becoming serious. Mr. Kenneth Brill, Children's Officer of Devon County Council, made a vigorous plea for less 'Junk' in the social services. The pre-occupation with material benefits, which are a legacy of the old charity days, must be replaced by a greater emphasis on the Christian ideas which are basic to this country. Not so much in the slums as in the divorce courts are human problems created, and the welfare of children should be safeguarded preventively before the final uprooting of their home has taken place. He welcomed the provisions being made for the unmarried mother and her child which thought of them as a unit; no longer was the placement of the child away from the mother, considered a good solution for either.

The proceedings of the second day were presided over by Mr. Kenneth Robinson, M.P., who



recently made such an expert plea on behalf of the country's mental health services in the House of Commons. He said in his introductory remarks that we had moved from the aspirin age to the barbiturate age, when the anxieties in the world had moved altogether beyond manageable dimensions. He regretted the neglect of research in mental health, and the lack of co-ordination in what was being done. Of the eight million pounds spent by the Medical Research Council since the war, only approximately one per cent. was spent on research in mental health. The two speakers of the morning then dealt with *The Stress of Work and Social Responsibility*; the first speaker, Mr. J. S. Clapham, is a Director of I.C.I. and concerned with personnel policy, and he was well equipped to demonstrate the nature of stress in industry owing to the breakdown of the social machine; this breakdown as it affects an individual, industry can prevent but not cure. The causes, in nine cases out of ten, lie at both ends of life, i.e. at home and at work, and occur at all levels: on the shop and office floor, in junior management, and in senior or functional management. Some of these preventable stresses are: injury to self-esteem, such as placing a skilled man in an unskilled job. On the other hand, there are stresses which cannot be helped such as promotion which involves leaving the management quarters, and a transfer to an unknown working group. The remedies lie in good personnel practices, creating confidence in the management, advance information, a sense of participation in decisions through Joint Consultation. All these techniques are widely used, but not widely enough. Of great importance, too, according to Mr. Clapham, are the unofficial confidants that arise spontaneously and who may be works representatives or shop stewards, the works doctor or nurse, the foreman or just the friendly old boy who seems always about when someone is in trouble. All these do real mental health work and should be appreciated by the management. Talents for social activities are of course, of great value and worthy of support as they help working relationships. Mr. Clapham also stressed the key position of the foreman, and said, with some degree of seriousness: 'Indigestion in a foreman is more ruinous to industrial relationships than occasional breakdown of a senior executive.'

When he came to describe the problems of management, many wise words were spoken which

could not fail to get a response also from those in the medical, educational and social fields. Good selection, good training and good professional associations, he considered as basic necessities. Among the stresses of the man at the top, the chief is isolation. 'There is no one to pass the buck to.' Can one not find analogies for this fact in the educational hierarchy? In industry, however, there is also the owner-manager whose insecurity may be economic. Mistakes in judgment may cost him dear, may change his standard of living and that of his family radically. What are the symptoms of breakdown in higher managements? Deliberate overwork, reluctance to take holidays, lack of trust in subordinates, immersion in routine; on a less senior level, an obsession with titles and seniority. Where strain at home is added to such a precarious situation, collapse may follow.

The remedies Mr. Clapham sees for this situation—and of course they work best when applied at the early stage—are good organization and selection, added to the personal qualities of a sense of humour and a deeply religious sense; these, and outside interests which are absorbing, make for stability in executives and one may well add, in ordinary people such as teachers or parents.

Dr. T. F. Main, Medical Director, Cassel Hospital, spoke as one who both in the Army and in his present occupation, has given much thought to personnel problems, both in the preventative and curative field, and has done a great deal to spread modern ideas on the treatment of neurotic and mentally retarded soldiers and civilians. Why is there stress in connection with work? he asked. But we have first to see what work really is. It is not play, not pleasure seeking. Pleasure has to be postponed for the moment, but the effort made will produce greater and more lasting rewards than the immediate gratification can bring. The stress of work is not harmful in itself; only if it is too great, or pleasure (reward) is postponed too long, does it result in strain. Different people have different thresholds of strain, but all have their breaking point if postponement proves too great.

Dr. Main then traced a parallel between the child's effort at walking and the adult's work. At first, the child can walk one or two steps if mother is not too far away. Next, he enjoys a period of effort if he gets the reward of admiration



from her, but if he goes on too long, it becomes a nuisance. Thirdly, he can walk as a means to an end, such as getting somewhere he wants to be; and finally, the mother can make demands upon him which are within his power, not only physically but psychologically. If the walk is too long or relations are bad between him and his mother, then the walk becomes a punishment. This links with the feeling engendered in the Army by Punishment Parades! To apply these principles to good management in work, there must be enjoyable strain, voluntarily undertaken; it needs encouragement from others if it is to go on longer than it is enjoyed.

Dr. Main had some comments to make upon discipline which will be of interest to all engaged in education. The strain of discipline, he said, must not be too great nor too small. It must lead to self-discipline, and eventually to an end worthwhile in itself. Rules must be explained and the explanation must be such that it can be accepted. Common agreement about procedure diminishes stress, and satisfaction can then be postponed in favour of a later, but greater one.

(Can school examinations be reckoned among these, one wonders?)

To sum up the conference, one can feel a trend away from the negative side of mental illness to the positive pursuit of mental health. Awareness of stresses and their candid recognition, especially in oneself, may prevent breakdown of relationships and of individuals. Public bodies, whether concerned with industry, government or local administration, are much in need of expert advice in the techniques of personnel selection and training. Research is required on all levels, but in particular, about the effect of the changed social scene upon families and individuals. Finally, the meaning of values for the mental health of individuals and groups, is in abeyance. Words like 'religious sense' as used by Mr. Clapham, or the rather heated comment of one discussion speaker about the 'materialism' prevailing in one local authority, cannot come to grips with this all-important subject. Perhaps, as Dr. Flügel suggested to the speaker in question, we ought to have a conference entirely devoted to this theme.

## HEINEMANN

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# ON MODELLING BLINDFOLD

Seonaid M. Robertson, Bretton Hall College, Wakefield. Author of 'Creative Crafts in Education'

THE idea of spending the first session with a group new to clay in blindfold modelling first occurred to me as a way of circumventing the selfconsciousness experienced by most adults faced with an unfamiliar but expressive material. The results were astonishing enough to demand further thought. I had tried this method with several adult groups, teachers, youth leaders, friends, both blindfold and working in the dark (since in the evening it was simpler to put out the lights) before I ever saw modelling by blind people and the illustrations of Lowenfeld's work with blind and near-blind pupils, but these encouraged my belief in modelling as a means of expression for many who do not find it in paint.

It has since become my custom to use blindfold modelling for two distinct but not mutually exclusive reasons. Now, I always introduce any group new to clay, whether adults or children, to their material in this way because I have come to believe that they will thus achieve a right relationship with it from the beginning, and that this attitude persists and is reverted to whether they are later to become modellers in a sculptural sense or not. Secondly, the experience of modelling a plastic material blindfold is so fresh, so unexpected, that it usually gives, even to those who will have no more than one or two sessions with clay, an immediate satisfaction of an order that would at the moment be difficult to define. On the reports of the modellers, this satisfaction

*First blindfold model of a social worker who became an art student and later took up pottery as her craft; a very satisfying form to stroke with the hands.*



is strong and deep, even for those who have other aesthetic means of expression. So the satisfaction obtained cannot be put down to the ease of shaping, to the malleability compared with other media. The intense absorption shown by the students of any age in this work denies an easy achievement in clay.

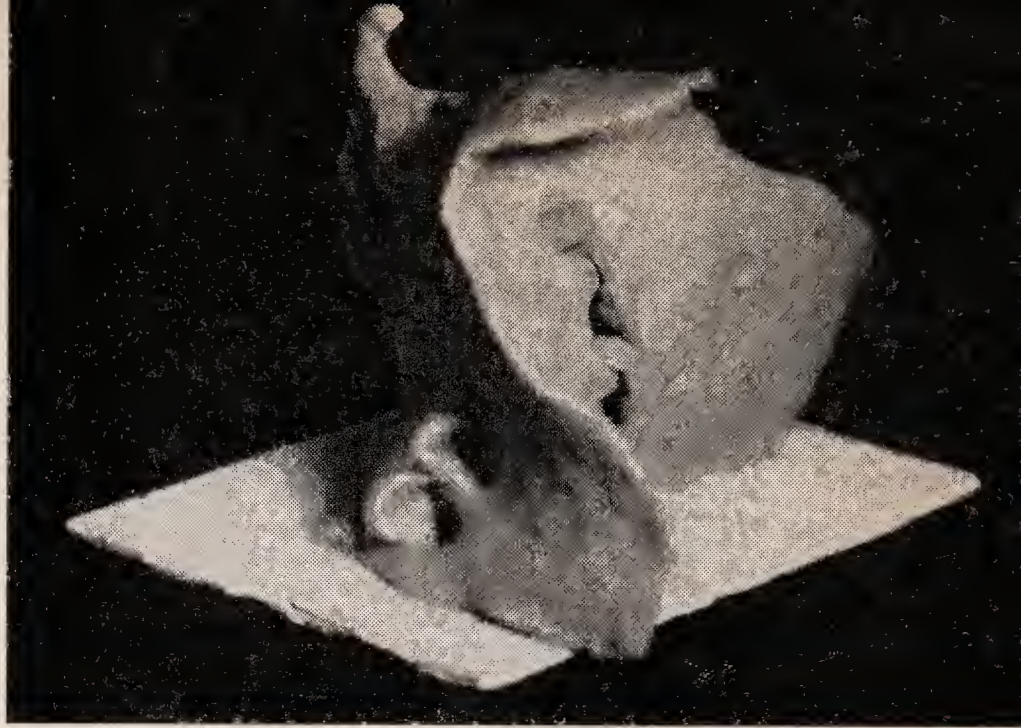
Usually, I try to have the clay in good condition for the students' first session and rolled into lumps each the size of a small football on a slate, or a scrap of flat wood, on the tables, floor or grass out of doors. (But where this is the *introduction* of clay into a school we may well go and dig and prepare it ourselves before this stage is reached.) I have come quite firmly to the conclusion that no subject should be suggested in the first few sessions. The first essential of craftsmanship is to enter into a relationship with the material, not to learn *about* it (that comes later), not to master it, not to use it consciously to express oneself as a means to an end. But the first essential is rather to get to know the stuff—for even clay has its own character, each batch of it differing slightly—to feel round it and into it, to explore its nature, its possibilities and its response to one's approach to it. This is not mystical communion, it is sheer common sense, the distilled wisdom of generations of true craftsmen. It is suggested to the students that they do just this, explore the clay with their fingers—no tools for a long time yet—and if in their pushing and prodding they begin to make a shape which suggests something to their fingers, then they can go on developing this shape, drawing their fingers over and around it, giving it enough interesting variety for the fingers to enjoy pondering over it. They must work on boards or bits of slate which can be turned about so that every aspect is developed—it is significant that one cannot speak of a 'side' of such a model—and, if possible, they should lift it in the palms of their hands and feel it.

As the students get ready to begin, I talk to them quietly and tell them that they can feel alone with that bit of clay to do whatever they will with it. One adult student spoke interestingly of this first experience. 'As we put our bandages on ourselves and one another, there was a certain



amount of genial laughing and slightly self-conscious chatter. But the moment we got our hands on to our own bit of clay, we became absorbed in it. All the talk ceased. Although we were crowded together, sitting on the floor of that small room, we became quite oblivious of one another. I forgot everyone else; it was only my own model that mattered, me and it.' That particular silence lasted for more than forty minutes till one or two began to say they had gone as far as they could. It has always been so in my experience, though the silence is, of course, shorter with children. The blindfolding turns them in on themselves and nothing diverts from the present experience.

Of course, the taking off of the bandages, which I suggest we all do together unless someone wants to continue working quietly on his own, is also a profound experience. Just before we do this, I say, 'Now you have been relying completely on your sense of touch, but we want to link that to your sense of sight, for the sake of future work. Draw your hands over your model again and *imagine* how it will appear to your eyes before you look.' The younger children sometimes indulge in gasps of astonishment and squeals of laughter. The adults are more quietly surprised. 'I thought it was much higher.' 'I thought it was bigger.' If they are to go on and develop modelling as an art, it is at this point that the right teaching can help them to link eye and finger impressions so that they will increasingly model in a way satisfying to both. And it is at this point that disappointment can be countered. So often, as long as they were blindfold, they were satisfied by the *real* properties of their model, its relation of forms, its variety of surface, whether they had any thought of representing anything or not. But when *looked at*, immediately the representational elements come uppermost, it is immediately compared to the appearance of the thing in the visible world, with vague associations of commercially produced models creeping in. Then I try to lead those students back to recapture their feeling of satisfaction in the form, the moment *before* they saw it, and persuade them that that satisfaction was a real thing to be rediscovered at any moment by shutting eyes and handling it again. In the case of representations, I tell them that what they represented was a sincere and genuine aspect of the thing, just as true as the *seen* aspect. It was



*First blindfold model, with three wave-like wings, by a dancer trained at Sadlers Wells. The string-like loops are threaded in and out of thumb-pierced holes.*

an aspect they *felt* emotionally, and is often more worth representing because it is their personal response to the idea. Sometimes the physiological aspects are strikingly represented, and usually quite unconsciously. One student modelled a head with pointed protuberances below the eyes. She did not seem unduly disturbed by the strange appearance her model presented, but when I asked later which painful illnesses she had suffered from, 'sinusitis' was prominently mentioned. Children and many adults very often leave the ears completely off a head, even while modelling open-eyed (when children still rely to a great extent on kinaesthetic sensations) because, unless one is one of those fortunate people who can waggle their ears, there is no 'feeling' of the ears as there is of jaws, teeth, nose, or even eyes in their sockets. The cheeks, also, are, to many small children, definite entities, which would have their distinguishing colour in painting, but which are not fully enough described by being part of the whole rounded form of the skull, so they may be added as little balls on the contours of the face.

We usually do blindfold modelling for two or three sessions, or we begin blindfold and each student quietly changes to open-eyed work on the same model as he feels he has exhausted the first approach. On the second or third occasion a subject may be suggested, perhaps a human face, facing *away* so that they can use their own faces, either touching them or using the inner sensations as an inspiration. When I go round the students, talking to them about their work, I close my eyes and pass my hands over each model to discuss its potentialities with its maker,





*First blindfold model by a boy of 11. Its first form was a simple pillar, rising from the solid base. Then the top was frilled out and another pillar welded on that, which was pressed out in turn. He then announced that it was a candlestick and added the handle and later the wheels, saying, 'It's a sort of candlestick carriage, Miss.' The whole does have a purposeful forward movement.*

and often guide their fingers under my hands along certain forms, so that we are speaking from the same viewpoint. And with my own students I encourage them to revert to this shut-eyed appraisal constantly in their later modelling, pausing for a few moments to feel the forms of the thing flow beneath their hands. This helps to develop that sensitivity of the fingertips stressed on the first occasion, and it prevents their falling into merely illustrative modelling, which attempts primarily to represent the three-dimensional form of a thing existing in the world, or into 'painter' modelling which relies on falling light and shade to create the illusion of form, and so loses meaning when seen from another angle. Some students may turn towards carving in a harder and intrinsically more beautiful material—stone, alabaster, wood—some towards the abstract forms of pottery, but this early experience in blindfold modelling will give to all the essential three-dimensional approach which is so satisfying to the maker and the beholder.

What are the students' feelings about this first contact with clay? One little girl of eleven (this response more often comes when slightly older girls, thirteen or fourteen, meet clay for the first time) moans, 'Oh, I shall get dirty!' and pats it daintily with the tips of her fingers. But blindfold, she allows herself to indulge in her sensations without worrying about her clothes, and in the second week she is eager to begin again. One of the eleven-year-old boys rocks on his seat, crooning quietly, 'It's squelshy, squelshy, and it

runs through my fingers like rows of snakes!' An over-sensible young miss of seventeen asks, 'What do you mean, it hasn't got to *be* anything? Everything has got to be *something*!' and tries very hard to model a dog like the ones she has seen in shops. But this response is very unusual, and is by-passed by the device of blindfolding.

A young adult student writes of her first experience of clay, 'The clay is very cold and I must work it and hold it in my hands, and move it quickly about until it becomes warm and living. I will make it into a smooth, smooth ball which fits into the hollow of one hand. I will push it thin in the middle like a big bubble which bursts and must be recaptured again by the larger mass. I will make of it a long thing which can be held in both hands at once. I like the feeling of the now warm and moving clay. I should like to have something which is held lightly in one hand but which is within the firm grip of the other. I wrap my fingers caressingly round this thing which is mine and in turn it encloses my thumb within itself. *It is a thing made to be held by me.*' This degree of verbal expressiveness is unusual, but the sensitive awareness is not at all uncommon.

And what are the forms shaped by these blindfold modellers? From the original ball, a convex form, there are two main approaches—to pull out further projections (in the course of which, of course, some hollows will be formed), or to press inwards, enjoying the sensation and the hollows formed for their own sake. Then the delight of edges pressed between the fingers is discovered, either plain curving edges or rather frilled and pinched ones. The discovery that every movement of one's fingers is translated into a form which stays there, solid in the space, is an exhilarating discovery, and this delight in exploring may result in the whole piece being broken up into diverse fancies as new ways of playing with it come to mind. But more clay is always forthcoming. The more surprising thing is how many people, never having touched clay before, produce in those conditions at the first attempt a 'thing' which has formal qualities of its own, which gives them immense pleasure. The relation between rounded and hollow forms—which is the very basis of sculpture—is worked out either in a representation or an abstract shape. Sometimes several such shapes are related in space, as



the curving arm of the architect's construction (see illustration below) is given definition and a full stop, as it were, by its quite separate little cone. The work of two adult groups with particular interests (music and dance) have shown this formal structure. The way in which the first physical response is modified by and continues interplay with ideas and associations is quite fascinating.

But while clay offers an unlimited field for unconscious phantasies to be worked out, and while my work with widely differing groups of all ages of children, of girls in Approved Schools, of University-trained adults, youth leaders, and mixed groups of differing nationalities, have undoubtedly thrown up suggestive factors, I am putting in a plea for blindfold modelling as the soundest and most rewarding approach to all



*A first blindfold model by an architect, full of curving structural shapes and a sense of space.*

clay work, stresses from the start the bodily and tactile relationship with the clay and enhances the realization of formal relationships between the parts.

## NEWS AND NOTES

### DANISH SECTION

During the first three or four months of 1954 the Danish Section has continued to grow in size, though more slowly. In the middle of April we had 4,030 members.

On the 29th November we arranged a very successful meeting of Branch Secretaries in Odense. Eight of the nine Branches were represented by one or more members and, thanks to hosts in Odense, the Secretaries were able to share their experiences with each other.

The Secretary, Torben Gregersen, took part in the meeting of the Executive Board and Guiding Committee in London on the 5th December.

The Section has bought 250 copies of the special international number of *The New Era* (April 1954) in which there is an article on Denmark by Mr. Jens Sigsgaard.

The next big business for the Section is the Social-Pedagogical Week in Horsens (2nd-9th July) with the three main topics: Mental Hygiene and Education; Maladjusted Youth; The Undivided School. Friends from other countries are welcome (£5 plus lodging) if they can understand a little Danish.

The Copenhagen Branch has arranged ten meetings this spring. Among them were lectures by our Chairman, Professor J. A. Lauwerys, and by the Vice-President of the Academy for Educational Research of the R.S.F.S.R., Professor Aleksej Markussjevitj. In addition we started a workshop for History, Biology and Geography in the 3rd-5th classes.

Until now the Section has had only one honor-

ary member, the former President, Mr. G. J. Arvin, M.S., but the Committee has now appointed Miss Sofie Riffbjerg, M.A., as the second honorary member in recognition of her great work for the Section.

TORBEN GREGERSEN, *Secretary*

### ITALIAN SECTION

We have done a little work for the N.E.F., but not very much, less than we had hoped. There has been a meeting in Abruzzo with good results, but the groups in the different cities are not very active. Unfortunately, all the teachers are overcharged with extra school work, as our wages are very low. It is difficult to find people who can devote themselves to not-paid activities. Good and promising news of the formation of a new branch in Sicily has arrived too late for publication, but will appear in our next notes.

RITA FASOLO

### TASMANIA SECTION (Hobart Group)

I have been persuaded to resume the Presidency of the Hobart Group again for this year, and the new Secretary is W. H. Perkins, Lecturer in Education at the University here. We have got a good Executive Committee together, and we have an attractive programme for the year, covering a fairly wide educational field.

We began in March with a paper from the State Superintendent of Primary and Modern Schools, Mr. V. R. Long. In April we will have an address from Sir John Morris, Chief Justice and Chancellor of the University, on his impressions of Secondary



and Tertiary Education in Europe and the United States (he has just returned after twelve months overseas), and in May we are to have a personal account from Dr. E. Penizek on last year's International Conference in Denmark. We are looking forward very much to a personal account of what must have been a most interesting Conference.

We are following this meeting with five other monthly meetings to cover such subjects as Pre-Schools, Infants' Schools, and Children's Entertainment through Radio, Books and Magazines, and for the last-named group some of our members are undertaking some simple research work amongst groups of children to get local material for our discussion.

If, as I hope, I am in Europe in June 1955, I shall make every effort to be present at your Summer Conference, and would be very happy to speak to any of the Groups in England on aspects of the educational scene as it is over here.

WILFRED ASTEN, *President*

### U.S. SECTION

I have got together a one-day conference for the 15th May. The first 100 persons cover our expenses; the balance will go to the N.E.F. New York City is a very favourable place in which to hold an international meeting, so we hope for a successful day. The programme will be as follows:

#### I. OPENING SESSION

Chairman: Dr. Donald Tewksbury, Teachers College. Speaker: Benjamin Cohen, Assistant Secretary General, United Nations, 'World Realities and Education for Living in One World'.

#### II. SECOND GENERAL SESSION

The Contribution of the Social Sciences to International Education. Chairman: Dr. George Stoddard, New York University.

'As an Anthropologist Sees the Problems,' Dr. Margaret Meade, American Museum of Natural History, Editor, Cultural Patterns and Technical Change.

'As a Political Scientist Sees the Problems,' Dr. Richard Van Wagenen, Director, Center for Research on World Political Institutions, Princeton University.

'As a Psychiatrist Sees the Problems,' Dr. John Millet, Chairman, International Committee for the Advancement of Psychiatry.

'As a Social Psychologist Sees the Problems,' Dr. Goodwin Watson, Teachers College. Discussion from the floor.

#### LUNCHEON MEETING

Chairman: Dr. Carleton Washburne, President, New Education Fellowship. Speaker: Dean Ernest Melby, School of Education, New York University, 'Freedom, Fear and International Understanding'.

Implications for Classroom Teaching—International Understanding—What are we doing? How effective are our efforts? What should we do?

### GROUP MEETINGS

#### GROUP I—EARLY CHILDHOOD EDUCATION

Chairman: Frances Mayfarth, New York University. Resource Personnel: Lucille Allaro, Barbara Biber, Gertrude Czinner, Amy Hostler, Minna Luckey. Foreign Consultants: Miss Fuang Kruatrachue, Thailand; Mrs. Adala Shumsky, Israel.

#### GROUP II.—LATER CHILDHOOD EDUCATION

Chairman: Florence Beaumont, Associate Superintendent of Schools, New York City. Resource Personnel: Edna Ambrose, Madeline Baudouin, Helen Brell, Louis Sarlin, Rebecca Simonson, Elizabeth Thompson. Foreign Consultants: Mr. Iskander Simandjuntak, Indonesia; Mr. Constantine Tzonas, Greece; Mr. Hakim Khan, India.

#### GROUP III.—EARLY ADOLESCENT EDUCATION

Chairman: Alice Miel, Professor of Education, Teachers College. Resource Personnel: Graham Beckel, Miriam Eakin, Edythe Gainès, Leonard Kenworthy, Charles Shapt, Patricia Stewart. Foreign Consultants: Miss Miyoko Nakagami, Hawaii; Mr. Thamrong Busari, Thailand; Mr. Om Chopra, India; Mr. Uduaroh Okeke, Nigeria; Mr. Abraham Shumsky, Israel.

#### GROUP IV.—LATER ADOLESCENT EDUCATION

Chairman: Derwood Baker, Director, Joint Council on Economic Education. Resource Personnel: Sidney Barnett, Jacob Bernstein, Moe Frankel, Dorothy Gray, Richard Perdew, Dorothy Robins. Foreign Consultants: Mr. M. Yoganarasimhiah, India; Mr. Hugo Albornoz, Ecuador; Mr. Khalid Krimly, Saudi Arabia; Mr. Alliv Fafunwa, Nigeria; Mr. Hoa Nguyen-Dinh, Vier Nam.

#### GROUP V.—TEACHER EDUCATION

Chairman: Willard Beatty, formerly Deputy Director, Department of Education, UNESCO, Paris. Resource Personnel: C. O. Arndt, Margaret Cormack, William Haggerty, Fred Riggs, Agnes Snyder, Donald Tewksbury. Foreign Consultants: Mrs. Semanti Bhattacharya, India; Mr. Nuri Shafig, Jordan; Miss Ceferina Juan, Philippines; Mr. S. M. Mukerji, India; Miss Kuwa Nishimura, Japan.

### AN INVITATION

To Participate In and Think About  
THE RESPONSIBILITIES OF AMERICAN SCHOOLS  
FOR INTERNATIONAL EDUCATION  
Hunter College New York City

Education has responsibilities—for national life



and for living in a world grown smaller, more interdependent—a world of neighboring peoples who need to live in peace. While education for years has had the first objective, now another purpose has become critical. What does one mean by 'internationally minded citizens'? What are the responsibilities of American Education? How

effective have been our efforts? What still needs to be done?

This conference is a pioneering meeting concentrating on one area which education the world over must undertake. For those concerned and interested this invitation is given.

FRED R. REDEFER, *Secretary*

## Book Reviews

**People in School.** Professor E. B. Castle. (Heinemann. 10/6).

The opening words of the Preface in this delightful book are apologetic: 'I fear this is one more book written by a Headmaster who looks back . . .' This reviewer's only complaint on that score is that not enough of our Headmasters look back and write books on what they see in the retrospect. Education as an art is a very personal matter, but, as a science, the work of teaching or administering a school is charged with experiences which should be recorded for other workers in the same field. Professor Castle, as Headmaster of 'a well-known Quaker School in England', learnt a great deal about boys and teachers, discipline and studies, parents and pedagogy; with this experience as a background for his illustrations, he discusses many of those educational questions which interest us most when they are expressed in terms of human behaviour. 'Theory is grey; but green is the tree of life; if I were a dictator I would forbid the publication of any works on education which showed that the writers had overlooked this maxim.' Professor Castle never forgets it. Early in the book he tells how he discovered a great thrill in the creative endeavour of making a brass ash-tray, 'as pitiful a piece of craftsmanship as ever came off the end of a hammer', but what he really learned, after persevering until he acquired some proficiency in metal-work, was this: 'I know I shall never gaze without reverence on a fine piece of handwrought silver . . . Civilization is not to be judged by the number of artists it throws up but by the extent to which men and women recognize the good and the beautiful when they see it.' Of course!

If there were more of the kind of education which Professor Castle's school offered, Civilization would advance. Every Monday in the Summer Term, special long leave was granted to allow the boys to go rambling among hills and trees, birds and flowers, and 'all things rural'; from this they developed a zest for travel which sent some of them, still school-boys, travelling thousands of miles over Europe, up to the Arctic Circle

where they lived with Lapps, tramping along the coast of Africa, and on tramp steamers to Canada and Australia. (And some of us Headmasters worry when a football team has to cross the city!) The author's comment reveals the appreciation which these travels developed 'of the universality of human kindness . . .' and 'the common grace underlying all differences of language and tradition.'

Most of the book follows that pattern: of experiences leading to wise generalizations. On corporal punishment the author says: 'I have finally come to hold the opinion, therefore, that the rod is an uncivilized anachronism, a quite unsuitable instrument for use in a world where physical violence still plays too dominant a rôle.'

In a recent tour of U.S.A. and Britain this reviewer has been im-

pressed by great vitality in school systems where the teachers, working in groups, formulate the policy by which they work. On the other hand, those systems which are dominated by administrators are marked by a deadening formality. Professor Castle has had experiences which led him to this opinion: 'We should look towards a situation where the professional administrator makes as few decisions as possible and where teachers make as many decisions as possible. For it is among responsible teachers, uninhibited by administrative regulation, that this sense of community responsibility will have its source. With adult responsibility thus established, juvenile responsibility becomes possible and the school may then begin to acquire a personality of its own.'

The chapter on 'Headmasters' begins

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These four little volumes, the first of a delightful series of pre-reading books for infants, may be used as a preliminary to any systematic reading scheme. The bright and attractive four-colour illustrations by *Monica Brailey* of Wendy and her family which appear on every alternate page offer to young readers those familiar surroundings of their own homes and interests that invite ready comment, and the children will eagerly join in discussion of each new picture and the activity it portrays.

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thus: 'There are two kinds of Headmasters, it has been said—lazy ones and busy ones; the lazy are good Headmasters and the busy ones bad Headmasters.' That paradox should not be accepted as it stands; every Headmaster should read the chapter, and all the other absorbing chapters in this book. No matter how lazy he is, or how busy he thinks he is, no teacher can fail to feel a little more pride in his work after reading this dignified account of the lesson learned by a great Headmaster.

*Donald McLean*

#### ENGLISH NEW EDUCATION FELLOWSHIP SUMMER CONFERENCE

This conference will be held at Rolle College, Exmouth, Devon, from 29th July to 9th August, 1954. Practical working groups, including Painting, 'You do Know French', and 'How to Look at Things', will form the basis of the conference. Working groups will also meet later in the day

as discussion groups, thus making use of the strong group feeling developed in them. The theme will be 'The Rôle of the Pupil and the Rôle of the Teacher in Learning'. Full details from E.N.E.F., 1 Park Crescent, London, W.1.

#### CONFERENCE OF INTERNATIONALLY-MINDED SCHOOLS

The problems of *The Teacher in the Modern World* are to be considered at a Course organized by the Conference of Internationally-minded Schools, at Pendley Manor, Tring, Hertfordshire, from 4th-21st August, 1954, under the direction of Professor C. H. Dobinson, of Reading University.

During the first three days, members will have the opportunity of visiting Oxford, Stratford and Hampton Court on all-day excursions, and of making one another's acquaintance in the process. Then, with the help of Unesco documentation, they will study in groups the social, economic and psy-

chological aspects of the teacher's life and function and the conditions necessary for his or her full development as an individual and as a member of the community. Previous courses of the C.I.S. in Switzerland, Holland and Germany have brought together teachers of many countries and backgrounds to discuss problems of international education, from the side of children rather than of adults; this Course should enable teachers to regard themselves with a certain detachment, and to produce a blueprint of interest and profit to countries just now developing their educational systems, as well as those with established systems, which are questioning their traditions and considering their future. It is hoped that this will form the core of a booklet to be produced later in the year with the help of Unesco.

Full details of the Course may be obtained from the Course Secretary, Miss E. H. Maxwell, B.A., Richmond Lodge School, 85 Malone Road, Belfast, Northern Ireland.

## Directory of Schools

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# THE NEW ERA

IN HOME AND SCHOOL

## THE GROWING PAINS OF AN INFANTS'<sup>1</sup> SCHOOL

*E. D. Cutler, Headmistress of a County Infants School*

I SHOULD like to begin by two brief pictures—one of this school as it was, and one as it is to-day. Nine years ago the school was a neat and tidy place with a corridor clear and empty, and five class rooms along the south side, full of tables and chairs with one cupboard and a teacher's table and chair. The children came to school to learn quietly, with a passive happiness and contentment. (As in most schools, the children were made to fit the requirements of the curriculum and syllabus). It was a kindly place, and children and parents accepted it as part of life as it had always been, and were secure and content that it should be so.

### **How the School Moved Forward**

To-day the once empty corridor is alive with things to do, and children doing them—sand, water, shops, home corners, book corners, dressing up boxes—according to the needs of the moment. The rooms are enclosed by the same four walls, and the tables and chairs although mostly still there, have somehow effaced themselves, and with the help of low cupboards, have enclosed 'corners' for various pursuits—home corners, sewing corners, cooking corners, 'find out' corners, writing corners with dictionaries and helps in story and letter writing, nature corners, painting and 'junk' corners for making things, number and reading corners and corners for whatever is of predominant interest at the moment. The patterns of the rooms vary according to the way each group works, but the idea is the same. The child knows where to find material necessary for the job in hand, and is taught to make intelligent use of it. There is no time-table which divides the day into subjects, but rather a programme helping to make a secure background.

The children are still quiet when necessary, and certainly still happy and content. But it is

happiness and contentment with a difference. It is an active living happiness, full of eagerness and movement. The children are no longer merely content to learn, and to please adults, but actively desire to do so (with the understandable exceptions natural to growth). They do not have to be coaxed and prodded along the paths of learning, but literally bound along ahead, exploring this tract and peering up that, with the adult coming panting cheerily along, a brave and heartened second. This last is no sort of reflection on staff concerned. Needless to say, the adult with a vision of the growing child in mind has prepared the landscape artfully beforehand, making sure that attractive and profitable paths are there, with enough climbable stiles and hills, and a sufficiency of green pastures. In this respect of course she is ahead of the child, and needs to keep there.

We feel, therefore, that we have at least led the children into a land where they can be safely let loose to learn, and to grow to their full stature, so far as is possible within the limitations of primary school conditions, and our human fallibility.

How did we come to set out on this path and what of the journey? We felt that the children's needs were not being met, so we simply put our faith in the knowledge we had, and could acquire of these needs, relying on the fact that the human child is made, as indeed is every living thing, so that it will grow aright if given the right surroundings.

### **How the Teachers Moved Forward**

It was really the formation of a Nursery Class that made it fairly easy to begin. A new member of the Staff, nursery trained, happily took over this class, and it was accepted by all concerned as being the ideal way of life for four-year-olds.

<sup>1</sup> For children aged 5 to 7+.





*Carpenters making what they need*

As usual the Nursery movement led the way, and these children, and others following, were given this greater freedom throughout their infant school career.

At that time it was not possible for every member of the staff to accept this conception of education. I think this is something which we must face squarely, and of which we must not feel ashamed. We ourselves need to grow towards a greater security and freedom before we can allow it to our children. It is true to say now that every member of our present staff is enthusiastic in their belief, and would not turn back for anything. Some of us have grown towards it from a formal training and earlier experience: others of us have never worked in any other way. We do not all travel quite the same paths, and rightly so, providing there is an underlying unity and continuity.

Here is an example of how we ourselves have grown in security and faith in the child. At one time we were dubious about allowing children 'the freedom of the hall' because of the difficulty of supervision. Yet the wasted space irked us. Eventually we allowed the quieter pursuits there, and soon we found children taking themselves off for other odd games. At last dressing up led to a boisterous groups of boys' working out a cowboy and stage coach rough and tumble. As summer weather approached this group took their enterprise out of doors and organized a really excellent 'circus'.

In some surprising way a quiet, gentle and not

very bright boy, Geoffrey W, took over the leadership of this group from a real bully. We could never understand how this was achieved, but it was a living illustration of Miss E. Warr's words on leadership (I think from her book, *The New Era in the Junior School*): 'not entirely dependent on intelligence, but far more often dependent on inborn dignity and a kindliness of nature.' They rigged up a grand-stand from old ammunition boxes, and Geoffrey made a 'loud speaker' through which he proudly announced, 'Lords, Ladies and Gentlemen: you will now see the Tumbling Acrobats', and so on: which we certainly did! They brought refreshments from home, which were handed round, rather stickily, in the interval. The Staff were invited to a special performance while the children were kept at bay in the playground: 'so you won't be worried by kids,' said Geoffrey.

Since this experience, both the hall and the playground have been freely used, with no qualms on our part. A large quantity of bricks and sheets of 3-ply wood were made available in the hall in addition to the climbing apparatus, so that much of the play here became really constructive. It is now quite usual to find one group building, another group dancing happily to a gramophone record or playing instruments from the music corner, or perhaps a play in the process of growth. In theory any child is allowed the use of the hall up till 10.30 a.m., but in practice they themselves seem to sort out what might be a problem of crowding, and it is mostly the older age groups which use it.

We ourselves are no longer worried about what is going on, and an occasional look in is sufficient. Sometimes one or other of us will go in and play for a group, and a happy little concert results. It has also now come to be understood that I will draw for them anything they have built which is worth recording. The builders proudly sign their names underneath, and sometimes add a 'story' of their own. In this way some interesting books have developed.

### **Confusions about Work and Play**

There was a stage in our growth when we seemed to come to a standstill, and I believe many schools working like this have had a similar experience. What has come to be known as 'activity' has been allowed for a period, but many feel it necessary still to keep periods for the



tool subjects. This could mean that 'activity' is simply another subject on the curriculum, instead of a philosophy on which to base our work. 'This is activity' in much the same way as a visitor can be told, 'This is Handwork'! Horrible thought! We were rather troubled by groups of children indulging in aimless rushing about, which they almost always called 'Cowboys and Indians'. Their ideas were sound. 'This is a time when we play, isn't it?' It was in our mind that a confusion had grown up between work and play, and by our arbitrary division of time, we had passed our own confusion on to them. I think some schools have surmounted this confusion by inaugurating an active day, with no period set aside for the tool subjects.

Although this is perhaps the logical conclusion of a philosophy based on the needs of the child, and although it bravely throws away all the artificiality we have so laboriously built up in our strivings after fool-proof systems of education, we have not as yet adopted it without reserve. Some of our younger age groups have worked like this, and there are sometimes wonderful days in the summer when it is obviously right to go on without interruption, with the whole school spread out over grounds and building. We are all free to indulge in this kind of day when the feeling is right, but normally we still keep a period set aside for the tool subjects for the older age groups.

We have, however, surmounted the feeling of a division between work and play. We found it helpful to keep the word 'creative' firmly in our minds. This does not mean that we banned any kind of play started by the children, but that we tried to build up a richer environment for them. The tools of learning and growing, in the very widest sense of the words, were made available in the rooms in a manner easily accessible and understandable to the children, in the same way as the nursery child's 'tools' have always been available to them.

There is no difference in a child's mind between using material in the junk corner and sewing corner to make and furnish a doll's bed, and using material in the writing corner to write a story, or in the reading corner to read, or search for information, providing the need and the ability is there. The more surely the child's needs are met, the less need is there for artificial 'props and prods'. Our old device of a weighing

table has become superfluous now that children need to weigh accurately for cooking. With a real clock in each room, time begins to mean something, and with available material in the number corner, a 'clock book' or a 'measuring book' is as likely to be sought for as material for painting and drawing by those in need, and there are a surprising number of these. A group of seven-year-olds were measuring the steps and corridor with the ambitious aim of making a plan of the school. (This was a logical continuation of their buildings of the school in the hall.) I overheard an unwary visiting student ask this group, 'Are you playing at measuring?' A solemn little voice answered, 'We're not playing at measuring: we're measuring.'

So far as the vexed question of reading is concerned, quantities of interesting and attractive books, temptingly displayed, and enthusiasm on the part of the staff, have amply proved the wisdom of the words written in 1933<sup>1</sup>: 'The child should begin to learn the three R's when he wants to do so . . .' How long it has taken us to cast away our fears about the child who will never want to! The only difficulty seems to be in keeping up with their enthusiasm. Even our understanding caretaker gets roped in before school: 'You hear me read this!' The most encouraging feature is the fact that even the children who are late in starting because of a low I.Q. are enthusiastic workers when they do start. What is there so magical in the ability to read? A peculiar mystery solved? Worried parents pacified?

<sup>1</sup> Report of Consultative Committee on Infant and Nursery Schools.

*This grew into a Bus*





## How the Parents Moved Forward

I believe that a school cannot successfully go very far ahead of the majority of its parents. There came a stage quite early in our growth when I knew that we could go no further successfully without taking definite steps to carry our parents with us. The 'open door' was not sufficient: there were too many bewildered faces. We had to educate our parents as well as their children and ourselves in the gentle art of growing up!

We therefore launched our Parent-Teacher Association with the published intention of keeping ourselves informed of ways in which we could mutually help the children and each other. The first meeting of the year, after the September admission of children is always used for a talk on how we work, and our reasons, asking for faith in us as people who really want to help the children, and who *do* know something about it, and inviting the parents' co-operation. 'Old Hands' gladly submit to repetition for the sake of newcomers. The last meeting of the year is an Open Evening when parents can see the results of the year's work and discuss points with Staff.

This always follows two Open Days when the parents and others come in freely and see the school at work. The remainder of the monthly meetings are given to speakers on subjects chosen by parents and Staff, followed by discussion and refreshments. Refreshments are now in the form of cakes, etc., made by the children, causing general excitement! One of these meetings consists of questions and discussion, giving parents an opportunity to air any special problems. This evening always clears away a multitude of bewilderingments, and is an especially happy occasion. In addition we always enjoy a Christmas Social run by the parents, and a Summer Outing.

This Association has helped enormously to knit the school and parents into a happy community, but there was more to do. I have found that there are periods of special difficulty for parents. New parents are always grateful for their children's happiness, and for sympathetic handling of beginners' difficulties. But some are bewildered, and not a little alarmed, by the state of a school which is so different from their childhood memories. The children's happy freedom must often seem like chaos to an outsider. These parents are now invited as a group for an afternoon hour, before the first parent-teacher meeting, and a comfortable talk together usually smooths out their bewilderment, and gives them confidence in us.

Another special afternoon is given to parents of children who have been in school a little over a year. It is then that the Staff begin to get worried by some parents who think their children should be settling down to learn. 'Surely with so much play, they must be missing something?' 'He hasn't learnt his letters yet!' 'He wants to learn his sums.' How often is a child supposed to want these things! But it is usually Reading which looms largest in parents' minds. The fact that many children in the class can read is no comfort. It is to deal with these very understandable anxieties that this group of parents is invited to an afternoon talk. They find it hard to believe that because a child shows no interest in a subject, it is safer left, even when they see that plenty of stimulus and a watchful teacher is there at hand. Most parents believe that the longer a child has in which to learn a thing the better scholar he will be: therefore press for lessons to begin early. It is also difficult to get

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JUNE	25	Summer School : <b>Holiday Painting and Sketching</b>
JULY	6	International Seminar : <b>Anglo-Italian Courses</b>
& SEPT.	3	
AUGUST	4	Sensory Summer School : <b>Towards a Mutual Society</b>

## WEEK-ENDS

JUNE	18	(1) <b>The Raw Materials of Social Psychology</b>
		(2) <b>Writing Our Own Music</b>
JUNE	25	<b>The Nature of Human Nature</b>
JULY	2	<b>Creative Thinking</b>

Detailed programmes may be obtained from the Warden. In some cases grants covering part of the fees and travel are made to those attending courses.



home to parents the immense value of play. However, the fact that we accept it as natural that they should be bewildered, and try to help, sets matters right.

In addition to all this, parents are of course always made to feel welcome in school, and a discussion of their problems is a first consideration. The need of aggressive intrusion falls away.

When we consider the amount of study and research that has gone into the subject of child development, it is easy to see that we have to ask many parents to accept much of our doctrine on faith. We who have had time and opportunity for more child study have sufficient knowledge to give us security, and we know the child will come through. However, by trying to help our parents to understand our way and

asking for their trust where the way is not clear, we find that the very large majority are now wholeheartedly with us. We hear of the few that are not only through rather superior and amused comments from the 'converts'!

In all these ways we have tried to grow away from formality, which has no part in a child's make up, towards a freer conception of a school community. We have been at special pains to carry with us all who have any part in this community, trying not to jump too far ahead of anyone's understanding without some effort to help. This has made ours a very slow journey, and it is by no means finished. But at least we are all actively happy and completely absorbed in the travelling, whether it be over the hard 'growing points' or the smoother paths.

## CO-OPERATION BETWEEN KINDERGARTEN AND JUNIOR SCHOOL IN DENMARK

*Esther Tornled Pallesen, Headmistress of the Kindergarten 'Spindegården', the Kindergarten of the Danish Cotton Spinning Mills  
Translated by Mrs. Elly Gregersen*

**W**HY can we kindergarten people not be quiet when 'the small ones' in the first form of their Junior School (aged 7) are being discussed, and why especially do we not become silent when we become aware that that school is not quite as interested in us as we are in them? Our answer can perhaps be illustrated by the following episode:

In the kindergarten, we had a boy who had quite a lot of problems when he came to us. They did not disappear, but by and by he managed to get a good deal of relief by drawing; nearly always, he was found to be drawing, and gradually he became very good at it. The summer holidays arrived, he said good-bye to us and started school. Three months later, he visited us and wanted to sew something for his mother; when he had finished, he wrapped it up and asked us to write on the parcel. I suggested he should put a card in with it and said: 'Draw something in one corner.' The boy looked at me surprised, saying: 'Draw? I can't draw, I am only a first-former.'

Such small incidents make us reflect and want to know what sort of school-life we are sending our 'big' children to; and this story could be supplemented by many similar examples. It is quite understandable that a Junior School teacher

thinks life begins in the first form where his or her work with the children begins; but we whose work comes to an end at that point know that at least six very important years have passed before, and we have perhaps known the child very well during four of them. Is it strange then that we wish school to know something about the development in progress during the time before school, and feel that this knowledge might further the children's future development? We want to know school in order to know what happens when the children leave us, and—perhaps still too optimistically—we imagine a co-operation based on our common pedagogical interest. Surely we need a meeting place where we can seek easy terms of transition for the children from kindergarten to school? We cannot yet talk of a real co-operation, but even if the results are small one is glad of them as they satisfy a need. Let me therefore tell you how we started:

We wanted a larger hall than our own for the celebration of the kindergarten's birthday. The gymnasium of the Junior School is near-by and, as we wanted to come into contact with the school, it was quite natural to get the idea of asking the headmaster to let us borrow his gymnasium. It was very encouraging to meet a very kind headmaster who not only let us have the gymnasium



but also explained that he was interested in kindergartens and always was glad to hear that the children had attended a kindergarten before starting school; and besides, he wished that we could come to know each other's work better than we then did.

We next invited the Junior School's first forms and their teachers to come and look at an exhibition of the kindergarten children's handicrafts in our own gymnasium. Four first forms came, each for twenty minutes. Before they went in to look at the exhibition, they were told briefly about the things they were going to see. I wish that many teachers could have the pleasure of showing their 'first-formers' the work of their small comrades. They looked at these things with eyes of experts and with real admiration, especially for the fantasy of the little ones (2 to 3 years old), their 'trains' made of toothpaste-boxes, etc. Nobody can make me believe that this was artificial politeness. The teachers were also interested and one of them asked if it would be possible for the younger teachers to come and spend some time in the kindergarten, watching us at work with the children. Of course we were glad to know of their interest, especially in view of the short-comings of the curriculum in the younger classes of the Junior School, which leaves practically no room for the so-called 'free activity' which plays a chief rôle in the kindergarten. As to the students of the teachers' training-colleges, they get forty lessons in handicraft—work with clay, paper, etc.—if they are lucky.

When the school children had finished looking at the exhibition, the kindergarten children gave them toffees, and then they played together while the teachers had a glass of wine. In the afternoon, the kindergarten children acted small sketches for their parents in the gymnasium of the school. No more happened that year except exchange of the school's annual programme and the kindergarten's 'Parents' News.'

Next year, there was the same 'ceremony' on the occasion of the birthday festival, but seven first forms came instead of four. A month afterwards, the school invited us and those of our pupils who meant to go on to it to visit them. This day will not be forgotten. At eight o'clock in the morning we turned up and were welcomed by the teacher of the form we were to visit. In the class-room everything had been prepared for

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The two previous books, also by Mary Moore, published in the *Series*, are *About Our Town* and *The Story of Our Roads*, at 1s. 6d. each.

62 pp. Manilla covers. 1s. 6d.

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us. On the blackboard there were drawings and the inscription 'Welcome', and the children had bought sweets and chocolates from their own savings. After the teacher had explained what it was like to be at school, the children of the kindergarten were seated on the forms amongst the school children; then the lesson began and we heard how spelling and sums are learnt. Then the teacher's wire-recorder was switched on, and we could hear what it sounded like when the school children were singing, and what a noise there was when the teacher left the class-room for a while. Then the bell rang and the lesson was over. After the break there was lunch and each future pupil also got a packet of sandwiches like the other children. After lunch we were shown all over the school and came at last into the natural history class where we and the school children saw a film. It was really a treat for all of us, and we were delighted with this day.

Then the summer went by, and the first form we had visited had become the second form, but the kindergarten children had not forgotten them. Before the summer holidays already, they had made drawings showing how the day is spent in



the kindergarten. These drawings were completed, texts added to them and the whole was made into a book and sent to the school. A month later, there was a knock at the door of the kindergarten, and a 8-year-old 'gentleman' delivered greetings from his form—a book with pretty drawings describing an excursion into the 'Dyrehave'. This book is now among the most often 'read' picture books of the kindergarten.

All these things describe the pleasant side of a still somewhat casual but absolutely nice acquaintance between a school and a kindergarten. Besides this, we have had conversations about those of the children who left us and started school whom we knew to be in difficulties; and as a result of these conversations the school considered our suggestions as far as possible.

Besides this direct co-operation we have had visits from training-college students who were to write a special essay for which they needed tests of kindergarten children; we have been very glad of these visits, too. But one cannot help being sorry that the students of the teachers' training-colleges, in spite of their pedagogic training, do not know more about the work in a kindergarten

and training of the kindergarten teachers than people generally do. Therefore, one is very glad indeed when the students ask if they may come again and spend a whole day in the kindergarten. I believe that a profitable co-operation could be built up that way if it became the general practice that the teachers spent a few days of their training in a kindergarten and *vice versa*, if the kindergarten teachers could visit the first forms.

The things I have talked about here, are not meant as 'examples to be followed'; the practical results are small still, but we are glad about them and hope for future development. For the time being, each kindergarten and each school must find its own way and take its own initiative in order to meet its special needs, and seize upon its own chances when they offer themselves. It is my hope, of course, that this matter may go ahead now. I know that Dansk Børnehaveråd (The Danish Kindergarten Council) has sent a list to the school authorities with the names of the kindergartens willing to co-operate with a near-by school. We look forward to the time when the transition from the kindergarten to the school will be easier than it is now for the children.

## REFLECTIONS ON EDUCATION AT THE PESTALOZZI CHILDREN'S VILLAGE AND ELSEWHERE

Dennis March

WHAT I have to say about the Pestalozzi Children's Village is not by any means applicable only to it. The Village is unique; but it is not a strange, unique project in the middle of educational systems which are quite different from it. It has problems to solve which are common to us all as educationists.

The text of my whole paper, I would say, is this:

'If I grow bitterly like a gnarled and stunted tree,  
Bearing harshly of my youth puckered fruit that sears  
the mouth;  
If I make of my lone boughs an inhospitable house  
Out of which I never pry to the water and the sky,  
Under which I stand and hide and watch the day go by  
outside;  
It is that a wind too strong bent my back when I was  
young,  
It is that I fear the rain lest it blister me again.'

August 1798

A letter from the Directory to General Schauen-

bourg: 'Owing to the refusal of the people of Lower Unterwald to accept the Glorious Revolution, you are required to take an army-corps to the district to reduce them to submission. Their revolt is to be crushed with all severity and neither age, sex nor property is to be spared.'

The application of the principles of Liberty, Equality and Fraternity reached its peak on the 9th September with the frightful massacre at Stanz, and some days later the Government Agent in Lower Unterwalden sent this report to the Minister of the Interior:

'Dead: 259 men, 102 women, 25 children.

Buildings burnt: 340 dwelling-houses, 228 barns, 144 small out-houses. Approximate value of buildings and furniture destroyed £85,000.

Of the 350 people whose houses have been burnt, only 50 are in a position to rebuild with their own money; 97 others require more or less help; 203 have absolutely no means of building again.

The most unfortunate, however, are the very large



number who had no houses of their own and have lost everything they possessed. Amongst these are 111 infirm old men; 169 orphans, not counting 77 who have been provided for by private charity in other cantons; and, lastly, 237 other children who, without being orphans, are still practically homeless on account of the utter destitution of their families.'

'A wind too strong bent my back when I was young.'

On the 18th November it was decided to open an orphanage in the out-buildings of the Ursuline Convent in Stanz, and on the 5th December the Directory agreed that 'The immediate control of the Poor-house at Stanz is entrusted to Citizen Pestalozzi. Children of both sexes, taken from among the poorest and especially from the orphans in the Stanz district, will be received in it and brought up gratuitously. Children will not be received before the age of five years; they will remain till they are fit to go into service, or to learn such a trade as could not be taught them in the establishment. The children will gradually be led to take part in all work necessary for the carrying on and support of the establishment.'

On the 7th December, 1798, Pestalozzi arrived at Stanz. 'I went gladly,' he said, 'for I hoped to offer these innocent little ones some compensation for the loss they had sustained.' A few days later his wife wrote in her diary: 'In December, 1798, Pestalozzi went to Stanz to take charge of a number of children whose parents were killed in a sad combat because they would not accept the new constitution. It is a great trouble to us all, to faithful Lisbeth and our friends as well as the children and myself, to see him undertake such a task at his age. When I told him of our anxiety, he answered: "My fate and yours will now be decided. If your husband has not been misunderstood, if he really deserves the scorn and neglect with which he has generally been treated, there is no hope for us. But if I have been unfairly judged, if I am really worth what I think I am, you will soon find me a comfort and support."'

In spite of grave difficulties, the institution prospered and after only a month we find the Minister of the Interior writing: 'The Poor-house is doing well. Pestalozzi works night and day. There are now 72 children in the establishment and it is astonishing to see how active this indefatigable man is and how much progress his pupils have made in so short a time.' Pestalozzi himself wrote: 'I wished to prove through my experiment that the advantages which home education has over public education are such that

the latter has no value for the human race, except insofar as it makes home education its model.'

But the experiment was doomed to an early end. Once again the misfortunes of war brought French troops to Stanz and the convent was taken over by the military as a hospital. The children were sent away and Pestalozzi severed his connection. But on the 28th June, 1799, just before the disbandment, Zschoke reports to the Minister of the Interior: 'It is a real pleasure to me to see these little ones in their tidy rooms, with health, joy and innocence so clearly expressed in their faces. Their appearance alone is reward enough for those who founded the establishment. Here, too, Pestalozzi, by his generous activity, has raised himself a monument which can never be forgotten.'

The seed had been sown. In the fullness of time it was to bear a noble fruit.

AUGUST 1939. 'Soldiers of the German Army—after all other means have failed, weapons must decide. As successors of the proud traditions of the old army; the young National Socialist army will now take over the defences of Germany. We will fight under the supreme command of the Leader.'

SEPTEMBER 3RD. 'This morning the British Ambassador in Berlin handed the German Government a final note stating that, unless we heard from them by 11 o'clock that they were prepared at once to withdraw their troops from Poland, a state of war would exist between us.'

I have to tell you now that no such undertaking has been received and that consequently this country is at war with Germany.'

Europe was in flames.

Warsaw, Rotterdam, London, Coventry, Swansea, Bristol, Liverpool.

'Black earth, fountains of earth rise, leaping, spouting like shocks of meeting waves. Death's fountains are playing.'

Bremen, Hamburg, Essen, Cologne, Berlin, Hamburg, Berlin, Hamburg, Berlin.

'If I grow bitterly like a gnarled and stunted tree, It is that a wind too strong bent my back when I was young.'

August 1944

The Swiss monthly magazine 'DU' devoted its August issue to the sufferings of children in Europe and published an article under the name of Walter Robert Corti with the text: 'What good is there in a creed that dares nothing?' He said: 'The coming peace will confront all willing people with tremendous tasks. We shall not only have to rebuild destroyed cities and landscapes, but will have to clear up a grotesque cemetery filled with the débris of ideologies, teachings and systems. When the guns have ceased to fire, when we shall once again be able to look up to the aero-



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planes, millions of children will need our help. Scattered throughout the country there are military barracks, some of which are quite comfortably furnished . . . if they were put together in a sunny, healthy area they would form a sizeable village . . . We could take about 8,000 children . . . orphans, crippled children, children who would otherwise die or wither with neglect. The children would live together with grown-ups in conditions similar to the family-like boarding houses of schools. There would be twenty children in each house with a "father" and "mother" living as a large family.'

In November, 1944, another article by Robert Corti appeared in 'DU', telling of the wonderful response from all over the country to the original appeal, and in January, 1945, the Pestalozzi Children's Village Association was formed. Plans were made and further publicity undertaken. In the Spring of 1946 the citizens of Trogen in the canton of Appenzell made the following offer: ' . . . accordingly we would offer you this site just above our little town to be the home of your International Children's Village. In addition, our people have contributed the sum of 20,000 francs towards the cost of building a road by

which the site may be reached.' This—one of many such offers—was accepted, and in April the foundation stone was laid.

'Will you please buy a lady-bird?' All over Switzerland, in every city, town, village and hamlet, children were selling little lady-bird badges. So good was the response to their appeal that the first four houses were built, and it is interesting to note that at this stage about 25,000 hours of free labour were given by voluntary workers from all over the world. These four houses were then re-sold to Zurich, Berne, Winterthur and the big Swiss chemical firm of Ciba for £10,000 each, and were then presented to the Village. With the money obtained, more houses were built and by the end of 1947 there were six houses occupied by French, Polish, Hungarian, German and Austrian children. As time went on, other houses were built and there are now twelve, occupied by eight nations—French, Italian, German, Austrian, Greek, Finnish, British and Swiss. The Communist governments of Poland and Hungary took their children away, so there are at present no Polish or Hungarian children in the Village.

I will end my introduction with these words



of a wise Englishman: 'The world is now learning again that neither wealth nor power nor comfort are ends in themselves: that the wealth of a nation consists in nothing but the virtue of her children and children's children: that no profits, education, law, custom or institution that does not contribute to their health and goodness is of any enduring value: that the proper test of all legislation, of every political programme and economic activity, is not 'does it pay?' or 'does it enrich this class or that?' but 'will it make better men and women?'

\* \* \*

I next want to focus your attention on what has really been at the back of my mind in all the things I have said and to take as a 'text' what Ruskin said: 'Education is not to teach a man to know what he does not know, but to behave as he does not behave.' Inappropriate behaviour is a peculiarity of everyone of us; we all behave inappropriately in some degree or other. In other words, we have all 'grown bitterly' and if we are to behave appropriately, as I see it, we must be educated appropriately. If you blame a person for his invalid behaviour it might be helpful also to remember that he acts so because of something or other which he has suffered in his youth. 'It is that a wind too strong bent my back when I was young.'

We are all of us living organisms, we have needs simply associated with our organic nature. But we are not only living organisms, we live in a society, and the particular society in which we live also imposes needs on us out of its very structure. But in society we are also unique individuals, we have unique needs of our own.

The physical needs of children are fairly easy and straightforward. They are for food and warmth and so on; they are for the rhythm of muscular activity and rest. But we must not forget that we are not solely physical machines,—that mental activity and affective virtues go together; we must enjoy ourselves. We need rhythm and relaxation; a physical creature needs to function. Man is a gregarious creature. It is not for nothing that Man Friday was introduced into the story of Robinson Crusoe, for the story of Robinson Crusoe would have come to an end if Man Friday had not been brought into it.

Our social needs are needs for status in an ever-widening social group, and of all those social groups nothing can really take the place

of the family. In the warmth and love of the family is the recurring security with which one can experiment and learn life. When Pestalozzi made this his principle in 1798 he was stating a completely fundamental principle that we must never forget. There is nothing that gives a sense of status and security equal to loving and being loved; nothing else can replace that.

But there are other things besides the family. The family is a relationship of dependence and that has got to give place to other relationships. From the family the next step forward is into the social organizations in which we can all take part. Here we should consider, I think, those personal needs which make or mar us if they are unfulfilled, and the first is the need to experience. If your experience is poor and thin and insipid, your expression of life will be poor and thin and insipid. The need to experience is a fundamental need amongst all children and this is primarily, I think, a thing of the senses. Our only contact with the world is really through our senses—'to hear, to see, to feel and to possess'—but for their own sake and not for another motive. I remember once in my school at the beginning of the Summer Term, about the time when the weather made it possible to get out of doors in the minimum of clothing, a small girl who for the first time had got her things off and got outside, rushed out, shot across the gravel path, dashed on to the lawn and just rolled in the grass for the sheer pleasure of it. People so often destroy that capacity for experiencing things for their own sake. Before you have had a chance to enjoy a buttercup it has become '*ranunculus bulbosus*' and you count the number of petals and sepals and all the rest of it and you destroy the possibility of spontaneous enjoyment of its 'buttercupness'. That, I think, is what that child was doing in enjoying the feel of the grass. It is what MacMurray meant when he said, quoting Blake's remark, that what we need is the 'refinement of sensuality'. Our senses are not things to be ashamed of or to be suspect, but are to be educated and refined so that we can get the rich experiences which life can afford. So it is essential to leave children in contact with their senses and, through them, with pleasure and pain, success and failure, co-operation and opposition, beauty and ugliness.

Then there is another important need—the need to come to terms with reality. We have got





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to live in conformity with an immense amount of impersonal fact to get used to this, and to adapt our behaviour to it. We have got to accept the fact of heredity, the fact of day and night and heat and cold, disappointment and disease; we have got to recognize the facts of our social system; we have got to accept the fact of death; we have got to accept the fact of ugliness as well as beauty in the world. We must harmonize our behaviour with the facts even though we may want to change them. We must live in harmony with the laws of the Universe, as far as we can understand them. We have got to discover the pattern; we have got to exercise aesthetic judgment.

Finally of the three personal needs—and I think it is the most important—is the need to know that life has meaning. Only, I think, when a person has found an outlook that gives his life purpose and meaning can his personality be said to be rounded off. This discovery that an apparently hostile world is not hostile at all and that life has meaning and that we are worth more than so many sparrows, is a very important step forward. It is only really taken when you

have got some form of religion. It is a religious thing—but that does not necessarily mean a creedal one. It is a religious discovery; schools often make it impossible for people to be religious. They destroy the capacity for spontaneous feeling about things just as surely as very often a highly intellectual and logical upbringing from very early years will do. Professor Niblett says on this subject: 'I believe that the most important kind of knowledge of all—perhaps the only kind that matters ultimately—is not intellectual in its nature . . . Just as it is possible to make a ball roll by applying a hand to it, so is it possible to make a child's mind revolve and work by artificially exercising it. But the sort of knowledge that matters is not to be gained in this way.'

The truest sort of knowledge is absorbed almost organically. It becomes a living part of the mind that takes it in, growing and developing within and gradually changing and creating the person of whom it has become a part.'

I think it was one of the Sitwells that put in *Who's Who* 'Educated during the holidays from Eton'. It has long been my quite definite



conviction that, if one could draw a graph of a child's progress, the line during term time would run fairly level—it might even run down a bit—and during the holidays the line would leap up, and the next term there would be another level line. I do not mean to say that the school is necessarily doing its job badly, but there is the home, with all that the unorganized days of the holidays mean, with the 'mucking about' which is so important a part of our lives. The things that one has been absorbing take root and have meaning and you notice it in the next term. What I mean by 'the most important kind of knowledge of all' is illustrated by a story that I heard first from Hervey Adams, Art Master at Tonbridge. A French landscape gardener was commissioned by a Russian nobleman in the days before the Revolution to do some work on his estate and when he arrived there he was given the services of a Cossack and two horses to get about the estate.

The Cossack attached himself to his new master very closely and followed his work with the greatest interest and even tried to get hold of a few French phrases so that he could make their association a bit closer. One night, late, the Cossack woke the artist, telling him that he was required to get up and dress and assuring him that the summons was quite genuine and that he would be perfectly safe. The two rode off into the darkness until, next dawn, they were getting into wild and rocky places and at last had to tether their horses and continue on foot. When they reached high ground the dawn was breaking and the Cossack took his master by the shoulders, and turned him round to face the glory of the new day. Describing the effect on him afterwards, the Frenchman said he was overwhelmed by the grandeur of it, although he was an artist and had seen many sun-rises. Then, recognizing what quality must have been in the Cossack that enabled him to capture the magic of the time and place and, still more, to have brought him to share it, he turned to him with a look of enquiry on his face and the Cossack said, 'Sir, they tell me to-day is your birthday. I, a poor man, have only this to give.' I think that if we had a world of such men as that, atomic energy would be a perfectly safe discovery; only on a stock of moral virtue can you safely graft the knowledge of the present day. It is in an endeavour to urge that children be enabled to grow up with that stock of moral virtue that I have taken time over this

final personal need—the need to know that life has meaning.

I have come to the conclusion that people can be helped in this difficult matter of behaving as they should behave. We cannot go through life simply and easily without tension and strain. They come to all of us, even the most favoured; but to the least favoured these tensions and strains cause considerable difficulties in meeting life. In descriptive literature about feeling, the internal organs are frequently mentioned—'He that hath no stomach for this fight'; 'a man of another kidney'. Our internal organs are closely associated with our feelings and actions and we have no control over them. That is one trouble. The involuntary muscles are not things which we can control directly. Our tensions and strains are all expressed in increased tension of voluntary muscles, and I am quite a convinced believer in the need for the teaching of conscious relaxation—teaching the technique consciously and giving children a weapon in their armoury in the fight against the troubles of this world. We can relax our voluntary muscles and I am equally convinced, from knowing what we have achieved with children over a course of years, that the effect of the relaxation of the voluntary muscles is felt by those internal organs which are stimulated in emotional upsets, and in the ability to relax consciously we have a real weapon in our armoury against inappropriate behaviour. To teach those techniques is more important than to teach algebra.

We express our feelings and attitudes in our behaviour and also bodily. In our posture and in our physical expression, can be seen the kind of people we are. The education of a person's physical expression, of his attitudes and his posture, is a very, very important thing for a school to undertake, because it supplies important protection against the difficulties of life and the way they affect us. A faulty posture is a thing to be helped. A great deal of unnecessary, not exactly ill-health but very often poor health, arises from lack of rhythm within the body. The bodily processes are rhythmical—breathing, the beat of one's heart, peristalsis, excretion, menstruation—the living processes rise and fall in a series of rhythms, and a loss of rhythm in the body is so often noticeable in indifferent behaviour and in indifferent health. Then again, rhythm is not only a thing within our own bodies—it is a principle of the universe. It might



be said to be an aspect of the mind of God. It is an essential part of life—think of night and day; the seasons; the beat of the waves on the seashore; the ripple of the wind over the cornfield—our enjoyment of these is wrapped up in our sense of rhythm and we have got somehow or other to take part in the cosmic principle. After many years, I am quite convinced that, of all the activities that enable one to take part in this cosmic pattern, the activity of dancing is the greatest. It is a real tonic and a source of mild emotion, it maintains morale, enlightens the learning process and helps integration. I would just like here to quote Havelock Ellis on the subject: 'The significance of dancing lies in the fact that it is simply an intimate concrete application of a general rhythm which marks not life only but the universe . . . Dancing is the primitive expression alike of religion and of love.' One of the keenest and most enlightened of educationists, Stanley Hall, has said: 'The revival of dancing is imperatively needed to give poise to the nerves, schooling to the emotions, strength to the will, and to harmonize the feelings and the intellect with the body which supports them.'

And finally there is the need to express oneself and to experience. All through the ages the arts as a whole have been valued as a means of expressing feeling, and feeling and the expression of feeling is the most important part of us. Many of the ways in which people work off their feelings to-day are, at best, inappropriate. When people are young they want to be able to express their feelings and to experiment with their feelings in a way which does not commit them. Dancing, music, drama, painting, literature are ways in which one can do that. Professor Niblett has shown how the Arts give children 'as if' situations instead of real ones and that in this security they can experiment with their feelings, re-enact their experiences and express what they feel intensely but cannot objectify verbally. This is why, in any school for which I was responsible, I would make the Arts the cornerstone of the curriculum.

*This article contains extracts from the main address at their Annual General Meeting and is published by kind permission of the British Pestalozzi Village Association.—ED.*

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## NEWS AND NOTES

### ITALIAN SECTION

An attempt to introduce the activities of the New Education Fellowship in South Italy has recently been made. On April 10th a meeting was held at the University of Palermo, Sicily, in which the creation was decided of a group of the Italian Section of the N.E.F. Some twenty-five teachers from various levels of local educational organization, kindergarten, elementary, high schools and university attended the gathering. Professor Canziani, head of the Department of Psychology, Professor Borghi, head of the department of Education, and Professor Albeggiani, of the Department of Philosophy, led the discussion. The need for such a group in Sicily was very great. An elementary school headmaster had started an experiment of progressive education in Palermo a few years ago, but the school authorities had stopped it last year with great loss of energies and enthusiasm by the teachers who had contributed to it and great disappointment of children and families in a poor district of the city. Recently, experimental work in Sicily had been started by other headmasters after the Ministry of Education two years ago sent a 'circular letter' to all schools in Italy asking for

'active classes' to be created whenever possible. This move from the top was considered by members of the Italian Section of N.E.F. to be unlikely to lead to a real activity school, since it has mainly sprung from school superintendents, principals and headmasters. Teachers have come after them, following their instructions.

All this has been responsible for a rather spirited debate on the meaning of 'activity methods' in education, which took place in the National Congress of Education in Sicily a few weeks ago, during which the main figures behind the Catholic educational trend, Stefanini, Agazzi, Calò and Flores, and some progressive educators, Codignola, De Bartolomeis, Borghi, Visalberghi, d'Alessandro, spent five days together exchanging views and trying to make clear their respective positions.

A clear-cut definition of the character and purpose of the New Education Fellowship and the organization of other groups of the Italian Section seem to be badly needed in Italy to-day. The efforts of the officially inspired movement and of Catholic educators is toward giving a conservative content to the trend of new educa-



tion which was gaining ground in Italy. Hence the need of a strong N.E.F. Section in Italy.

Another meeting of the newly-created group in Palermo will take place on April 20th, to work out its programme for the coming months.

LAMBERTO BORGHI.

## NEW SOUTH WALES SECTION

New South Wales ended 1953 with a social gathering to hear the report of Mrs. Clarice McNamara, Australian Federal Council delegate to the Copenhagen Conference. The report dealt mainly with the work of International H.Q. and its need for strong support by all Sections; also the discussion at Copenhagen and Askov on Mental Health, Parent Education, and Education for International Understanding. A quick response came in December to the appeal for financial help: £100 was sent as N.S.W. Section's donation to International H.Q. and twelve people became 10-guinea members, others donating lesser amounts.

N.E.F. history was made at the N.S.W. Teenagers' School in Creative Arts, organized by Mrs. Barbara Lovas, of N.S.W. Executive Committee, and a team of leaders. This was at Broken Bay National Fitness Camp, a beautiful waterside camp in the lovely summer bushland. For eight days 100 girls and boys from 16-22 worked and played together under leaders of music, drama, modelling, painting and movement. Afternoons and evening were spent in sports and entertainment organized by the students, and all shared the routine chores. Parents came to visit and marvel at the happiness of the young people and their achievements in creative arts. Many 'New Australians' were in the camp, and international understanding was a reality. The undoubted success of the school has been doubled by the follow-up formation of an N.E.F. Youth Arts Club. Y.A.C. members are now meeting each fortnight in a city club room for further experience in creative arts, and in discussion of social and personal problems. Great honour for this double success is due to Barbara Lovas and her fellow organizers.

Equally successful was the second N.S.W. Adult N.E.F. School of Creative Arts, organized by Mr. Stephen Lovas, at Canberra, January 2nd to 12th. Here 130 men and women students, and leaders, worked in seven groups at painting, music, drama, sculpture, movement and creative writing. Once again it was proved that well-led groups working in the creative arts experience re-education and re-creation and stimulation of the co-operative spirit.

The 1954 programme has included so far: (a)

the formation of a Parents' Discussion Group on *Coping with Difficult Children*, in which the leaders do not lecture, but guide frank and vigorous discussion of actual problems which are seen to be common to most families. The group (no larger than fifteen so far) is friendly and at ease, and most appreciative. (b) A Week-end Summer School at Newport, near Sydney, at which a seminar of members was held to begin framing a Charter for Better Education in Australia. Executive members led discussion, based on the International N.E.F. Statement of Principles, the object being to amend that statement to fit Australian needs. This discussion will be continued by N.S.W. Executive Committee, then the draft will be sent to N.E.F. Federal Council of Australia for final discussion by all Australian Sections, seven in all. (c) A new project of Luncheon Discussions in a Sydney club-room; the first of these was crowded out to hear President Dr. Morven Brown talk on *What Psychologists are Finding Out about Children*. A team of devoted women N.E.F. members prepared the attractive luncheon. (d) A short but most fruitful and stimulating visit by Laurin Ziliacus, member of N.E.F. International Executive Board, who flew to Sydney from Delhi after working on a survey of Indian education, financed by the Ford Foundations. Dr. Ziliacus gave three public lectures, which attracted great public attention and appreciation. Under N.E.F. auspices, the large Conservatorium Hall of Sydney was crowded by 750 people who heard him speak on *New Education in East and West*, and two nights later the Great Hall of Sydney University was packed when he spoke for the University Arts Association on *Problems of Education that India has to Face*. He travelled all day to lecture on Indian education to the Armidale Branch of N.E.F. and flew back to Sydney next morning to record an inspiring broadcast for the Australian Broadcasting Commission; he was given the best listening time of

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the week, and as A.B.C. Guest of Honour he was heard all over Australia on Sunday, March 28th, in a talk on *The Philosophy of the New Education*. This address will be published in the Australian N.E.F. journal *New Horizons*. Many invitations came from N.E.F. Sections in other States, and from other bodies, for Dr. Zilliacus to visit and address them, but time was too short. We were glad that his voice and his fine message have been carried, through N.E.F. initiative, to so many homes and hearts in our vast country.

CLARICE MCNAMARA,

*International Correspondent*

**Armidale Branch.** We had 65 financial members during 1953, with every evidence of mounting interest. We have never had less than 50 people present at any of our general meetings. Three General Meetings were held during the year. The President delivered an address on *The Community and the Schools*, part of which

was published in the N.E.F. journal *New Horizons*. In June a successful open Forum was held on: *What Should the Schools Teach?* Following this, in July, another Forum was held on one of the questions raised in June: *Why Don't the Schools Turn Out Better Citizens?* A full-day Conference was organized in September on the theme *The Contribution of Psychology to the School*. Those taking part were Miss Elizabeth Robbins, Mr. W. Carr, Dr. Duncan Howie, Dr. S. W. Cohen and Professor F. J. Schonell. As well as Teachers' College students there were over 150 teachers and other interested people at all sessions. This is our third annual conference and no doubt the incoming Executive will consider holding another one this year. Our Office Bearers for 1954 are: President, Dr. G. W. Bassett, Principal, Armidale Teachers' College; Secretary, Mr. A. R. Crane; Treasurer, Mr. C. Carey; Publicity Officer, Mr. I. Nay; Committee, Dr. Margaret Child and Mrs. E. B. McSpedden.

A. R. CRANE, *Hon. Sec.*

## Book Reviews

### **The Roots of Parenthood**

John Bowlby, M.D. (*National Children's Homes*. 2/6)

There surely cannot be a much more difficult task for someone holding Dr. Bowlby's views on the care of children apart from their parents than to address a meeting of persons engaged solely in caring for children in Institutions. He is therefore to be congratulated on the lucid and persuasive way in which, in this short book, the text of the 1953 Convocation Lecture of the National Children's Home, he sets out his opinion of the future of the work in this field.

With his usual wisdom and singleness of purpose Dr. Bowlby, within the first few pages, stresses the importance of family care and family service, the fundamental principle underlying all child care work of to-day. He calls on Voluntary Societies such as the National Children's Home to be the pioneers in this respect; they being more free to experiment than Local Authorities.

In the second part of his lecture the author pursues his main theme—the deprivation

which a child under five years of age suffers if removed from his parents. This cannot be stressed too often if we are to prevent children from being taken away from home, except for the gravest of reasons.

Dr. Bowlby's plea to scrutinize our present services in the light of the recognition that the roots of parenthood lie in the individual's early childhood is well timed. There is a danger that we will go on putting the cart before the horse by compensating the child for his deprivation instead of by removing its cause. He rightly suggests the extension of the Short-Stay Foster-Mother Scheme but he omits to mention one of the greater practical difficulties. Many mothers, unable to care for their children temporarily, for example, because they themselves are in a sanatorium, have a dread of foster-homes, largely because of what they have read in the Press, and they will not agree to such a procedure. When a mother is sick and worried her wishes must be respected and

she will often have more peace of mind if her child is cared for by trained staff in a Local Authority or Voluntary Residential Nursery.

In his concluding pages Dr. Bowlby advocates the extension and development of Family Service Units and other measures to prevent the disintegration of the family. The book shows how much scope there is for Voluntary Societies in the field of prevention and is itself an inspiration. It is to be hoped that it will be widely read by those who have a professional interest in the subject and that through them the ideals it contains may spread to a wider public.

Ann Medley

### **Cultural Patterns and Technical Change.** Edited by Margaret Mead. (*Unesco*. 11/6).

Man's basic needs are everywhere the same. He needs food, clothes, shelter; a stable pattern of family, social and economic relationships; he needs love and comradeship; an outlet for his creative and imaginative powers; a set of beliefs to help him combat the unknown and keep him



hopes alive; an assurance of personal significance; a means of sustaining this characteristic community life from generation to generation. But the patterns in which the satisfaction of these needs may be woven together take endless forms. And each is something to be treasured, however queer it may look to the outsider at first glance. For its mere existence proves that it has enabled men to live together as a community. Furthermore, men and women who have grown up among the habits, values and relationships of an enduring way of life will oppose any people or influences that seem likely to take it from them, even though, on the surface, they have benefits to offer in exchange.

These truths have come as an illuminating shock to the dominating western nations who for years supposed—with typical in-group cocksureness—that it was their special destiny to clamp their own particular culture patterns on the world. The insights of social anthropology are now doing something to redress that arrogance. The value of Unesco's *Cultural Patterns and Technical Change* is that it brings such important contemporary insights to a wide public in a handy form. It will serve as a *guide mecum* to all who seek to understand the interaction between cultures in the world to-day, and the way the nations must work together if the necessary and inevitable advance of technology throughout the world is neither to be obstructed by cultural clashes nor to advance so destructively that man's social and cultural life is left everywhere in ruins.

The book is admirably designed. After a concise introductory section it describes in series five contrasting cultures, bringing out in some detail and with enchanting variety the relations and mode of life characteristic of each of them. The culture patterns dealt with are those of Burma, Greece, the Tiv of southern Nigeria, an island people of the Pacific, and the Spanish American community of New Mexico. There follows a comparative study of the effects on different communities of changes such as new methods of agriculture, modern hygiene, industrialization and fundamental education. The book concludes with important sections on the problem of maintaining mental health during periods of technical change.

Anthropological literature has always been rich in fascinating tit-bits about the curious ways of men. This book is no exception. In a Burmese monastery, 'a really noisy schoolroom meant that everyone was working in top form'; in a British court in Burma a Burmese jury heard a charge of rape lodged by a woman; their verdict was

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to convict the woman—of seduction. In Greece, to call a girl 'cold water' is to call her attractive and desirable. The traditional Tiv way of life managed to combine an apparently stable and happy community life with a system of prestige murders which left everyone in danger of ritual slaughter. The Palau culture in transition—under the impact of both Japanese and American influences—provides the quaint combination of a traditional weather sorcerer working his magic at a fee of 'so many American dollars per day'. In Spanish New Mexico the unit of society is not the home but the *familia*; children and others drift from home to home in an endless round of visits. Another feature of this Spanish culture is that ill-health is accepted as a part of life. Better health through medical care and hygiene is a concept of things the people find hard to grasp. This attitude of acceptance is not without its own rewards. When a woman died in childbirth in 1934 it was the first time in living memory that such a disaster had befallen a family.

From differences in values, habits and beliefs arise problems that constantly test the ingenuity of the experts from W.H.O., Unesco, or other special agencies whose task it is to help the technologically backward communities to higher standards of health, production and education. Ignorance of the culture pattern invariably leads to errors in action and generates hostility against improvements. For example, attempts to

improve nutrition can easily be wrecked if the foods supplied to supplement a family diet conflict with local taboos. Or again, how may one best deal with the circumcision of girls in a tribe where the girls themselves believe this initiation ritual to be the source of their own maturity as women, wives and mothers?

Ours is an era of revolutions. None is more significant than the world-wide cultural revolution by means of which the technically backward people will draw up nearer to the technically advanced nations in their material standard of life. Nothing can stop the process once it starts—and it has started almost everywhere. The question is whether the changed way of life will happen in a planned, guided, humane way or whether it will be allowed to strike brutally and haphazard at the roots of community life, as did the industrial revolution in Europe. If it is not well guided, we are likely to inherit within the next twenty-five to fifty years a world-wide state of cultural disintegration of terrifying proportions. If it is well guided, we may by then be really on our way as a world community.

Dr. Margaret Mead, her collaborators and Unesco have together in this book provided us with a picture of the problem, its menace, its challenge, and its hope.

*James Hemming*

**When We Leave School   H. E. Priestley, Ph.D. and W. T. Phillips**  
*Illustrated by Pearl Binder*  
(Methuen. 3/6)

The problems of young people about to leave the Secondary Modern School do not lend themselves to generalization or to formal treatment. Here the joint authors weave their advice on choosing a career, writing for a post, conducting oneself at an interview, and so on, into thirty short chapters which deal with many of the topics usually treated in textbooks on Citizenship. Taxation, National Insurance, Adult Education, The Press and Public Opinion, Compulsory National Service, Professional Examinations, Sport, Youth Clubs, Public Libraries and Trade Unions are dealt with in summary form but full of suggestions. The step forward made in this book is in the ingenious efforts made in 'Class Forum' after each chapter to involve a group of 'leavers' in pooling their notions and rehearsing the ordeals which the first 'job' entails; these varied devices and exercises are without doubt the most valuable part of this book. Its usefulness thus depends on the provision already made in the school by 'Social Studies',



'World Affairs' or 'Contemporary Cultures' classes. It is certainly not for mere reading, except perhaps by Youth Employment Officers, for whose function it has nothing but praise and whose responsibilities could hardly be more concisely and appreciatively stated. In all but the smallest Secondary Modern Schools 'Careers Masters'—and Mistresses—now have definite responsibility for liaison with the Youth Employment Offices and where they do not normally take either English or Social Studies this brief course may well provide them with a means of making their special work more effective by integration with the existing syllabus at many points.

*Ernest L. Fereday*

### English in the Modern School A. E. Smith (Methuen. 7/6)

The tenth year of the 'Secondary Modern' School will no doubt be the occasion for a number of stocktaking reviews and assessments of the measure of success achieved in meeting the needs of that seventy-five per cent. of the school population which these schools serve. It is good to find consideration of the really basic 'subject', the mother tongue, given here in a down to earth manner, for which practising teachers so often look in

vain. The lists, from that of Suggestions for Speech Work (pp. 21-25), through Topics for Discussion (pp. 25-35), even to that of Poems (pp. 163-166), are simple, practical and clearly the result of long experience and severe pruning. While they provide in handy form reminders and suggestions, they admit of infinite variety and individual experiments.

There is much in this brief volume to help teachers of English, but it should also be read by all teachers in Secondary Modern Schools, for Mr. Smith stresses over and over again that the teaching of English must be a combined operation. He has a constructive attitude and approach which involves every member of staff and concerns every activity. He insists that what matters most is the personal attitude of each teacher to the problems of developing thought and speech as well as written to those of work.

On Reading, although he uses the unhappy expression 'barking at print', which began a sneering campaign of disastrous effect during the past thirty years, he is forthright, sound and stable. 'We may read for fun or for facts, either orally or silently. If we are doing these things to any purpose we must always be exercising our understanding and our sense of values. If we consider reading from four aspects, it will be only after

having emphasized the artificiality of the division into different skills. First we have to ensure that the child can read aloud with fluency and understanding. Secondly we must school him in reading silently to acquire information and instruction, and practise him in the use of knowledge so obtained. Thirdly we must invite him to see and to seize opportunities to read for pleasure, both orally and silently. Lastly we must help him to begin to read with discrimination, setting him to recognize the existence of truth and falsehood, making him aware of ugliness and beauty of thought and expression.'

*E.L.F.*

### Country Town Survey H. E. Bracey (Methuen's Get to Know Series. 2/-)

The latest of Methuen's small reference books on local studies deals with the building and facilities to be found in a country town, looked at from the angle of the needs they fulfil in the inhabitants of the town itself and its surrounding villages. This little book is severely practical and yet widens the imagination of the young surveyor by the questions it evokes and by the clues it gives as to how the answers can be discovered.

## Directory of Schools

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# THE NEW ERA

IN HOME AND SCHOOL

## AN EXPERIMENT IN RAISING STANDARDS IN A SECONDARY MODERN SCHOOL

*M. Cooke, Headmistress of the Priory Secondary Modern Girls' School, Acton*

IN September 1949 I came as head to Priory Secondary Modern School for Girls. The School numbered close on 600 girls and had had two heads in quick succession; indeed I was the third in the four years since the Butler Act. The staff of twenty-six had only five members who had been in the service of the local authority as long as even four years. Two or three more had been through a two year Training College, or had completed their degree and post graduate course and had had some experience. The great majority were emergency trained, or in their probationary year, or both. They were, however, one and all ready to work very hard; indeed what has been achieved at the school is undoubtedly due to them.

The school in 1949 had a bad name. I had no idea of this until I was installed there, for I was a newcomer to the county. Bad news is however soon told. In this case it seemed to be shouted from the roof tops. During my first few minutes a young teacher, returned from secondment abroad and posted to Priory Girls, assured me that as soon as she could get a transfer she would do so as this school was a horrible place, the girls were dreadful and she had no intention of staying. Within the next two days a good thirty to forty parents also told me of their grief that their daughters had been forced to come to this school and how they hoped they would be able to change over next year!

I found however that the school's bad name was largely undeserved. The children were like the majority of young girls I had taught, touchingly eager to be liked but rather over sensitive to reproof. The standard of work was not good. Lacking experience I cannot judge how far it compared with that in other secondary modern schools, but at the end of the first year, mid-summer 1950, I gave the whole school Schonell's attainment tests in Problem and Mechanical

Arithmetic, English and Spelling, with really deplorable results.

Meanwhile the staff and I had made several alterations and innovations. One point which had struck me forcibly in changing over from a grammar school to this particular modern secondary school was the difference in atmosphere. From the first the grammar school child is surrounded with books, with paper, with the tools of education. Text books are given out at the beginning of the year or term as the case might be, exercise books are the individual's own personal possession. The whole weight of society and tradition force on the individual pupil a realization of the necessity of education through the pen and through books, however dim at times that realization may appear to the adult observer.

Now I found that the only time the child handled books was during the actual lesson, and that time was cut short by the necessity of giving books out at the beginning and taking them in at the end. If a class had no teacher for a few minutes at the beginning of a lesson, there was nothing for that class to do but make a noise. One could hardly blame them in the circumstances when they did so.

I felt strongly on this question of books at the time and I feel even more strongly now. How can you expect children to love books if they never handle them except at stated intervals and in groups? How can you expect fluency in writing if little writing is done? Fluency in anything comes only after repeated practice.

Then there is the question of the children's attitude to the secondary modern school, and of the attitudes of teachers to these children. This is a thorny question, bound up with the social problem of a tripartite education grafted on to an education system originally divided on social grounds.

Subconsciously in a grammar school a teacher



is or should be aware of the fact that in every year there may be children who will eventually be greater masters in his own chosen subject than he is himself. It is a salutary realization which makes for a proper respect on both sides, as it were, of the classroom. Now, owing to our peculiar division of children at the ripe age of eleven plus, society is convinced that in the modern secondary school there are no academically clever children—hence there is, again subconsciously in many a teacher's mind, the feeling that here are no pupils who can even equal his own attainment. Add to this the fact that almost all teachers are products of the grammar school, and you tend to have this attitude of condescension to the secondary modern child on the part of a number of teachers, though naturally enough not all and indeed not the majority. Because little is expected of them, an attitude of command rather than of persuasion tends to be adopted towards the children. Where this happens, it permeates a society very quickly and a child is quick to resent it. The modern school child is quicker, indeed, to resent it than is the grammar school pupil, for the latter is conscious that he or she has achieved the first successful step in the ladder of progress, while the former has been stamped by society with the word 'failure'. It is very little use educationists' quibbling over this term, for until the modern school leads to equivalent careers in after life, society at large and parents in particular will stamp the modern school as somewhere for the failures. To induce a sense of failure at eleven plus! This is the great crime with which English education, of this decade at least, will be indicted by educationists of the future.

All we have accomplished at Priory has been built up on empiricism and not on theories. The first step was to convince both staff and girls that they were doing something worth while, for until the staff felt that they were doing something good, the children could not hope to feel it. In a small way the girls had something to their achievement for they had won the athletic prizes and cups for girls of the town for several years. This was no doubt mainly due to the fact that the school was the only single sex girls' school competing against two mixed schools; but girls do not argue and reason out their successes. To succeed is sufficient.

Field games represented a difficulty as the

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sports fields, shared with other schools of the borough, were at a distance, necessitating either train or trolley bus journeys. However, by strenuous efforts on the part of the Authorities, P.T. advisers and the staff, we managed at the end of the first year for every girl to have half an afternoon on the games field, whatever form she was in. I was determined on this after a 'D' stream form had told me sorrowfully that they had never been to the games field. At the same time the P.T. staff insisted on changing for P.T. or games. No one could play games or do their gym unless they were in shorts or knickers and blouse. At first we had a number of recalcitrants but by the end of the second year these had vanished and changing had become automatic.

Apart from games kit, the school had a uniform but few girls seemed to wear it. Throughout the first year the staff and I plugged at uniform with what appeared to us to be little success. The uniform was elastic in that skirt or tunic was allowed and almost any type of blouse. The staff and I decided to encourage its wearing in school and to make it compulsory on public occasions. Insistence is still required from the staff, but it is no longer the uphill fight that it was, while for occasions such as Prize givings and Mayoral functions uniform is worn as a matter of course.

Uniform was attacked deliberately as a first step, but almost at the same time we tried to alter the situation as regards books. The fact that our obsolete furniture was steadily being replaced helped enormously as it meant that gradually each girl could have her own locker desk. From the start we decided that exercise books should remain in the hands of the individual when not being marked and that text books as



far as possible should also be individually held. This is not yet completely possible and sets have to be lent between parallel forms, but the girls are now accustomed to looking after their own possessions and being responsible for their own books. In addition, we have given every girl a school hymn book which she keeps for the whole of her school life.

The next stage came in the second year. As a result of the school's poor performance in the Schonell tests at the end of the first year, we decided as far as possible to introduce homework. At first the school was on the whole not very enthusiastic. Of course, individual parents were, but they were parents of the under thirteens who hoped that this would lead to technical selection in the forthcoming examination. By the end of the year, however, the children and parents, with very few exceptions, had come in with us and to-day homework is part of the normal routine of school life.

My staff and I during the second year discussed the possibility of a fifth year and an external examination. We had asked to be allowed to start a commercial course but had been refused—one of the very few refusals we had from the Administration. We circularized parents, asking how many of them would consider the possibility of their children's staying at school until they were sixteen, and the response in the lower school seemed good enough to warrant thinking about it. Meanwhile several girls in the fourth year who would be old enough to leave at Christmas or Easter had elected to stay on, and we had divided the fourth year into four forms: Christmas Leavers, Easter Leavers, A and B stream Summer Leavers, and C and D stream Summer Leavers. The A summer leavers' form was called simply the 'S' form. Several girls in it had elected to stay the whole year. In the March of their fourth year, March 1951, they were asked if any would like to stay a further year and take the G.C.E. in certain subjects. Five parents were in agreement, and a sixth, whose daughter in the lower 'S' group was very young for her age, asked if her girl could stay on and we had a seventh girl from this group as well. After the Easter Leavers had left, these seven girls were taught alone and made a Fifth Year group for 1951-52.

Then in May 1951 we circularized all parents in the second year and asked them when they proposed their daughters should leave, pointing

out the advantages of staying to complete the fourth year and the possibility of a fifth year. On the basis of their replies the third year as well as the fourth year was scrambled, so that we had now a first and second year of fairly orthodox pattern, i.e. streamed—a third and fourth year scrambled into leaving dates with all who were prepared to complete their fourth year in the 'S' group. This meant in the first year of the experiment that the 'S' form was the largest of the third year forms. In the second year the 'S' form was so large that it had to be divided into two groups, a 'French' language group<sup>1</sup> and a non-French group. We called the weaker non-French group the 'S' form, the other group was called 'SF'. By Easter we had lost the fourth year Christmas and Easter leavers and so were able to split the fourth year 'S' group into two divisions, those who were leaving and those who were staying on for a fifth year. In April 1952 these latter were still a very small group, nine in all. They proceeded to work for the General Certificate in a maximum of six subjects.

Then in September 1952 I warned our large fourth year 'S' form that I expected that those who were not staying for a fifth year would work towards one or two subjects in the R.S.A. examinations, and in April when our Christmas and Easter leavers had again left we divided the fourth year into two halves—those working for a fifth year and those working for the R.S.A. examination. Out of a form of 42, twenty-three were in the group staying for a fifth year.

We have now got to the beginning of my fifth year at the school. This large group of twenty-three fifth year girls are at the start of their last year. It is really too early to sum up our results in long term ways. But these are a number of interesting short term results which may indicate the type of long term result we may hope to expect. There is, I think, no doubt that the general level of academic work in the school has had a tremendous lift up. In the first year of the G.C.E. all the little group except one achieved some success and one girl got four passes. In the second year one girl got five passes and only just missed a sixth, a second got four passes, two more got three passes, another two passes, and two others one pass each. Moreover, in neither year have girls who, in their first two or even three

<sup>1</sup> Approximately half the children start French when they enter the school at eleven, but are allowed to 'drop' it at the end of two years if they really wish.



years had been most 'promising,' stayed on. The effect of this top to the school has been shown in the higher standard of work throughout. Where we stream in the first and second years the written work of the lowest stream is incomparably better than four years ago. The steady practice in actual writing in the English subjects which has been a part of the School's policy has taken effect. At the same time the girls are proud of what they are doing. This pride is not only shown in the way they look after their own books but in their remarks to others. Those of the fourth year who were taking the R.S.A. examination this July had to go to a neighbouring school to take the examination. Later on I heard from the head of this school that they had given him an accurate account of what the present fifth year were doing in the General Certificate. They obviously knew what subjects were being taken, and to be vulgar were doing a little boast. Young people are very sensitive to public opinion. Our first prize day was held in a neighbouring school's large hall. A couple of days later I was taking a 'D' stream of fourth year leavers when one girl asked me if in the following year we should have our prize day in the Town Hall. I said that I thought so and she announced with satisfaction, 'I told my friend so—she's at the Central School and when I told her about our Prize Day she said that they always had theirs in the Town Hall, and I said next year we are going to have ours there too.'

The marked improvement in standards of work and the enhanced confidence and happiness in the children's bearing are not, of course, the automatic result of the steps I have detailed in this article—uniforms, homework, the distribution of girls in sets, or even the freer access to books. These things are important perhaps principally because they have been accepted by the parents as signs that the school has a positive forward-looking attitude to their children—and an in-

creasing number of the parents are beginning to respond to this attitude by a willingness to leave their children with us for a complete four or even five-year course, instead of withdrawing them at the earliest possible moment. But the most significant factors in raising our standards have been the old ones of excellent teaching throughout the school and small classes, with much individual attention, during the last year.

Then for the last three years we have put on a school production of a Shakespeare play. The school is extremely lucky in the fact that it has the services of a talented mistress for Speech, an Art mistress who is equally talented in stage decor, and another member of the staff who is a specialist in Ballet and in stage make-up. Each year the production has been better than the last. This year we sent out invitation cards to all girls who had left during the last four years. I was staggered at the number who turned up on one or other of the two nights, and I felt very pleased with their carefully written and prompt acceptance notes. After all, by many standards they were most of them still children. This year's play was 'The Taming of the Shrew', yet on both nights our school hall was packed with parents, friends and old girls.

We are facing our fifth year. I feel that it is far too soon to assess the place of the school. We have worked hard but we have been lucky. Of one thing the last four years has however convinced me, and that is that you cannot divide children into types which fit into some neat preconceived idea of administration. There is no distinct grammar school type and modern secondary school type. There are school children, and the sooner we realize that failure to develop their potentialities is the adult's fault and not an inherent characteristic of the child, the sooner we shall finish with this criminal folly of dividing children of eleven years into types for differential education.

## EXPERIENCE AND EXPERIMENT AT WALWORTH

*Arthur Harvey, Senior English Master*

**T**o many the word 'experiment' in education is married to the word 'crank', because methodology in schools is often a weakly self-indulgent refusal to see, let alone accept, respon-

sibility, and methods are changed as frequently, and with as little success, as marriage partners, and at each change children, puzzled and bewildered, suffer.



Only the creative teacher is capable of experiment, but those who are at best craftsmen frequently believe themselves artists. The creative teacher can see the virtue in the work of other teachers, whereas too often the craftsman in education is incapable of appreciating other skills than his own. The craftsman acquires a skill and practises it, the artist creates a new self-active principle from the harmony of his integration, and that harmony is achieved through his assimilation of a wide experience. He alone has the courage of his vision, the craftsman has at best the courage of his skill, and in education, while skill is desirable, vision is the breath, the spirit; without vision there is no education.

### **Vision, Self-discipline and Skill**

The teacher as artist knows that without self-discipline his vision can never be made manifest, as he knows that the expression of his vision depends on his skill in his partnership with children, the medium in which he works. His integrity as artist is even more essential than his technical skill as teacher, and it is only when the two are fused into a self-active entity that he can be wholly fit to help pupils to develop fully. Without self-knowledge there is only imperfect self-discipline, and the artist-teacher has the courage to fight for self-knowledge without which he is incapable of revealing the truth within him, and unaware of the truth within his pupils. Without the trained gift of insight, the ability to see into his pupils and apprehend their truth, he is not going to be able to lead them to the vital discovery of their own truth. He may be able to grind them small in brilliantly successful efforts to get them through examinations, but they will be crippled travesties of what they could and should have been, and schools and universities are full of students who have been so ruthlessly sacrificed on the altar of scholarship success that they are without self-knowledge and self-integration, and therefore no longer able to think for themselves or make a creative effort.

The teacher who is lost in loving contemplation of his own endless perfections can never help; he who sees only the deficiencies in his students is unaware of his own, and therefore blind to the problems that face him, and all who teach merely subjects, and despise, dislike, or are indifferent to, children, are rather trainers of performing animals than teachers. The nature of

the teacher's work is peculiarly inclined to lead him into prolonging his adolescence, and permanently arrested adolescents are unlikely to help young people to achieve the maturity without which their finest powers are warped.

The remarkable teacher is rare, but every teacher can be much nearer the ideal than he is if he has the courage to develop his best powers, if he is given the opportunity, and can rid himself of his immaturities. He should have the courage to extend and deepen his studies, to recognize his follies and remove them by cultivating his virtues, and by so doing become fully adult emotionally and mentally. Integrity is needed to judge personally; it is always simpler to accept convention's ruling, and for those who refuse such a ruling there is usually the bitter hatred of fools. Fools exercise great power because they have no doubts, but they do great harm because they are without vision. Teachers need contacts out of school with lively adult minds whose powers are exercised in other occupations, they should strive to meet those with wide culture and independent views, and they should welcome the rough and tumble of the free-for-all of discussion in richly varied company.

### **Working out Group Problems**

Intolerance between social groups within a community, between nations, between races, springs from the widespread lack of true education using the word in its widest sense, as do such denials of truth as the colour bar, the imposition of the will of stronger peoples on weaker, of powerful racial groups on those without material power, and such human tragedies will continue to move inevitably to destruction until creative artists of all kinds, by demonstrating their truth, with all the immense drive at their command, arrest the movement and turn it into constructive channels.

Life in the group, whether it be family, school, form or house group, involves conflict, conflict within the individual, between individual members of the group, and between any individual or combination of individuals and the group itself. In a school for pupils between the ages of eleven and eighteen the temperature and the tempo of such conflicts tend to rise and quicken because of the phases of development through which the children are passing, and there can be little doubt that it is in such schools that the greatest



good can be achieved, and a sad comment on education that it is in them that the most serious harm is frequently mistaken for the greatest good.

The approach to the working out of group, as well as individual, problems is the test of the school, as well as of the Head and the teachers, and the test is valid only if intelligently and sympathetically applied years after the pupils have taken their places in the world as working members of the community. There is no one way of solving the problems, and all who insist that their way is the only way prove thereby their incapacity for seeing the problems, let alone solving them. It must be kept always in mind that the group, no matter what its size, is composed of individuals, and that each individual can become an integrated member of the group only if he is self-integrated, and that if he is to achieve the essential self-integration he usually needs contact with at least one teacher who by sympathetic insight into his problems is able to give him the help he needs at moments of crisis.

#### **Formal Work and Group Activities**

Walworth, an interim comprehensive school, without a grammar school entry, has about one thousand pupils, boys and girls, almost all of whom live in the boroughs of Southwark, Camberwell and Bermondsey. The school has the courage to accept what it regards as good in the traditional pattern of English Education, and refuses to regard its tradition of work for the General Certificate of Education, at Ordinary and Advanced levels, for the City and Guilds, and for the R.S.A., examinations, its belief in hard work in class and in homework, as barring the way to experiment and progress. Walworth believes that the only experiment of value is generated from within, and that if it is directed by creative urgency it can accomplish its work within the pattern of a form-organization working on a clearly defined time-table. The teacher-artist can make his contribution to the solution of personal, form and school problems within the pattern of school life which calls for bells to signal the end of a lesson, and his work loses little, if any, of its value if he has to work partly on a syllabus set by an external examining body.

The more formal aspects of our work are familiar to all who know schools, but there are activities to which equal importance is attached

which may not be in general use. Each Friday every form has its form meeting at which the form master or mistress is present, to offer advice when needed. This meeting is conducted by the chairman and the minutes are taken by the secretary, officers elected by the form. The form captains, boy and girl, the games' captains, the form representatives of various school organizations, may make reports, appeals, criticisms or suggestions, all of which may be discussed by the form. Comments may be made about school rules, milk or dinner arrangements, the amount of homework set, or the way in which Prefects are performing their duties.

An extension of this training in self-government is the School Council, to which each form sends two representatives. At Council meetings are discussed form resolutions which are considered of interest to the school as a whole, and representatives report back to their forms the conclusions reached, as well as, often, the temper and tempo of the discussions. The clubs which flourish after school are many and varied, ranging from model motor making to record playing, from photography to literary discussion, and they include Art, French, Drama, Swimming. In all these groups, pupils of varied abilities, temperaments and ages meet, with a member of the staff, and share a common interest and learn to exchange opinions, to pool experiences, in order to enrich the group activity that brings them together.

#### **Human Relationships**

The school-journey parties, at home and abroad, are a valuable part of the school life, and all who have experienced their many-coloured delights have found that they have personal as well as educational value, for teachers as well as pupils. The new relationship that develops during a fortnight's life away from familiar surroundings sets a new pattern for relationships in school, and often it is this particular widening of experience that sets a boy or girl on the path of self-knowledge and self-fulfilment. The once-a-month Sunday rambles are for many a preparation for more adventurous journeys, and for staff as well as pupils they provide opportunity for free discussion and for relaxed reflection that are not always possible in school.

Once every week, on Thursday morning, the staff subject panels meet to discuss their plans, progress, or the principles on which they base



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their efforts. On the English Panel, on which the writer serves, discussions vary from the general examination of the nature of influence to a particular aspect of formal work, from a specific classroom problem of one member of the panel to the general one of the right approach to literature. All find these meetings of value, but some are agreed that a more varied out-of-school group which collects at a local café to discuss literature, art, music, boxing and the theatre is as valuable educationally and, perhaps, more precious personally.

The Head spends a lot of time in her efforts to help pupils who are finding that their problems come between them and their work, or that they prevent them from establishing secure relations with others. She regards this curative work as one of her most important functions, and through the years she has found that the help given to many children more than compensates for the additional heavy burden of work it throws on to her out-of-school hours. The staff visit her to discuss difficult problems, and if, after consultation, the form or subject teacher and she are agreed that a child should be seen by the Head, then time is always found for the talk, or series of talks, needed.

Many teachers in Walworth believe that the out-of-class contacts with their pupils have at least as great a value as those in the classroom, and the writer finds that it is often these which stimulate the first enthusiastic effort, and that the pupils who come for a discussion or an argument in playtime or after school are those who pursue an interest in thought and its oral expression, in cultural activities, in creative effort.

### The Manuscript Club

That the pupils appreciate such meetings is shown by those who meet daily after school, and by old pupils who gather with them whenever they can and bring to the conversation the wisdom, or the folly, they have acquired since starting work. Those of us on the staff who believe in these contacts (almost always the setting is a local café) find that the atmosphere spontaneously generated dissipates whatever strain there may have been in the day's work, and, most important, find that we are gaining knowledge of ways in which we can be more helpful in the classroom.

The manuscript club meets formally once a



week, informally almost every day, always after school. The membership is small, but on the informal days many who are not members join us and take part in the talk. On such days we may discuss Dylan Thomas or Steinbeck, The Goon Show or the current production of the Old Vic; we may debate a sentence from Ruskin or express views on Dickens. Sometimes we try to determine whether Arnold is right in considering a revolt against morals as a revolt against life, at others we may discuss summer holiday plans, radio and television programmes or the attitudes in our friends which have the power to irritate or infuriate.

For a formal meeting of the club, a member writes a poem, short story, essay or piece of literary criticism. The manuscript is typed and copies are given to all members several days before the meeting. On the chosen evening each member in turn comments on the manuscript. One may like an image and try to explain why it satisfies him, or he may contest the accuracy of observation in a particular passage and ask the writer to explain himself fully. One may object to a link in a chain of argument which another finds necessary, or all may agree in generous praise of the work as a whole or of particular aspects of the writing. The writer makes his comments, answers criticisms or questions and sometimes asks for opinions on the way in which he should rewrite an effort which pleases him less at the moment than when he wrote it.

We all find these meetings stimulating. Gradually they give each member a deeper and wider understanding of the difficulties that face a writer, they make clear to him in a forceful way that the problems of communication are many and varied. The club gives members a richer appreciation of all they read and leads them to examine closely, in a new light, poems, stories, plays and essays they read in class or at home. Each member in addition to his ordinary reading sees regularly *The New Statesman* and the *Spectator*, *John O'London's Weekly* and *The Listener*, and all read *The London Magazine* and *Encounter*.

The English Panel believes that it can make its contribution to the rich texture of the life of the school through the medium of literary studies, and everything possible is done to encourage wide reading, and to give a training in ways of understanding texts and thinking about them. The close relationship between life and literature is

stressed, and, by the study of the emotions and their expression in books, an attempt is made to lead children to an understanding of some of the emotional states in themselves and others. As that understanding grows, a more sympathetic attitude to social problems develops and personal problems are seen more clearly. The level at which this is achieved varies greatly; some make real and rich progress, some move slowly and with faltering steps, and with many there seems to be no advance at all; but it must be remembered that the real test can only be conclusive in the after-school years, and that some who seem bogged in their private or social problems at school may later show that they had learned much and that we were too lacking in clear sight to realise it.

#### Sharing Common Ground with Adolescents

When teachers and pupils read some of the same books and periodicals, when they share enthusiasm for life and literature, when they delight in hearing the views of others and when there are activities they enjoy together, there is common ground all can till and tend, ground from which all can reap a rich harvest. The false relationship in which the teacher prides himself on an infinite and intrinsic superiority, the fatuous and dangerous one in which the teacher sees himself as one of the boys, are both denials of education and are attitudes too commonly found. The true values of education can be achieved only when pupils and teachers have interests in common and when all are aware that they are working partners with a goal in view in which they all believe. It cannot be stressed too strongly that there must be partnership, that teachers and pupils must envisage the goal and believe in it, and that there must be mutual confidence based on mutual respect.

Walworth finds that confidence in the ability of pupils, encouragement, and the frank discussion of aims lead most pupils to effort, a great many to love of study, and almost all to enjoyment of their varied school activities. It is a school full of friendly life, a community where vitality grows from a sense of common effort, from a sense of purpose, and where intellectual curiosity can flourish and creative effort be stimulated. There is no doubt that more good could be accomplished if classes could be smaller, if more books and equipment were available, if there were more time, but no handicaps are allowed to discourage



effort or to prevent experiment, and the school does its utmost to accomplish what it believes to be its function. The pleasure of pupils and teachers in their school life is genuine, the success that attends many of their efforts is undeniable, and the recognition by all in the school of the great work still to be done is an indication of the artist approach to problems, and it is sure to lead to further experiment and a richer achievement.

What is accomplished in the school owes much to the efforts of a creative Head and the creative members of the staff, as well as to all those who do their utmost for their pupils. A school can, if it welcomes ideas, if it thinks for itself, and if it refuses to bow to the clay-footed gods of convention and administrative convenience, grow in wisdom and strength, and, Walworth believes, by so doing save for a fuller and finer life hundreds of thousands of children whose development is thwarted by pseudo-educationists' belief that

they have no promise. No examination at ten or eleven can discriminate, the writer thinks, sufficiently wisely between pupils of widely differing backgrounds to justify excluding large numbers from courses of study from which there is every reason to believe that most would benefit; and it is unwise to ask a Head to accept the grave responsibility of deciding the type of school to which young pupils should go when he is rarely a prophet and only infrequently a genius in diagnosis. All pupils should be given wide and varied courses of study under the leadership of teachers who believe in their possibilities and have faith in education.

Faith will accomplish miracles, technical skill and scientific knowledge can analyse and annotate them, and it is well in an age which tends to worship technology and science, and to scoff at faith, that we should remember that without faith, hopes decays and life withers into death.

## SELF-STUDY AS A MEANS OF SOCIAL STUDY<sup>1</sup>

### Training the Reason Without Ignoring the Emotions

*G. W. Jordan and E. M. Fisher, Principal and Chief Assistant at the Warwick L.C.C. Evening Institute*

WE stumbled upon the technique by chance. We were faced with an immediate problem of providing informal education for a large group of adolescents in their leisure time and with a voluntary attendance. We had hitherto tackled the problem of educating such a mass of young people in a rather routine fashion, following what was a normal pattern in evening institutes of this type in London. We had found that young people who congregated in our centre did not seem anxious to be educated, especially while they were lost in a large mob. They seemed to prefer jiving and horseplay to any form of cultural activity. It was a fact that art was a joke and drama a sneer, and the height of their mental activity was to engage in opinionated and loud arguments that led nowhere. Yet talking to individuals one found a gleam of something, call it intelligence, wit or intuition, that made one realize that we might have gained only a superficial impression of their character and potential—a common failing when looking at the adolescent.

Research was necessary even to discover sufficient about the very youngsters for whom we were planning. But research had to proceed within the setting where present provision had to be made for the young people. In other words

we had to carry on with the Institute while admitting that it might be desirable to know a great deal more about the young people for whom we were planning. First of all we hit upon the idea of asking the youngsters, by means of questionnaire and interview and other methods common to market research; through them we produced a rough working plan for the running of the Institute for the next session. There were two immediate results. The first was their gratification at the interest taken in them personally and, secondly, their delighted co-operation in this elementary social research for its own sake. It soon became apparent that to get far with the method, a trained group of young investigators was necessary. It was also clear that we were more likely to obtain the truth about youth by means of a trained group picked from their own number than from a skilled team of outside investigators. At this stage the young are probably more prone to throw dust in the eyes of even friendly adults than at any other—for they like to keep their own secrets. To persuade them to do their own research seemed more realistic.

<sup>1</sup> These notes upon an experimental course in an evening institute planned to cater for the informal and leisure time education of adolescents in London are fully developed in a book *Self Portrail of Youth* to be published shortly by William Heinemann.



In picking the group, it was necessary to avoid choosing an articulate elite. The intelligent, the brash, the unhinged, the happy extrovert, the school dunce, were all part of the world; they were all needed. The group was arbitrarily selected. The student could not take it or leave it as he could all other activities. He had to be chosen. The proceedings were private and secret so that frankness at meetings could be the rule, and everyone had to work. No passengers could be carried. In spite of the strong demands made by the group on loyalty, regular attendance and hard work, not many fell by the way. This was the first lesson to us—that the adolescent will accept a heavy demand upon him and the hard work its fulfilment involves.

From the outset the members were made to feel equal partners with us in a necessary piece of work. This was to be no mere discussion group. At the meetings opinion had to be based on fact. There was a ruthless regard for truth and a steady cross-examination of each other was encouraged to uncover motives and expose shams. Field work had to be done to discover how far the facts found out about themselves by the group had a wider validity among others of their generation outside. Their first piece of field work was domestic. They were sent to find out why some of the members of the Institute had lapsed. A list was made of those who had been absent for three weeks or over, and the group were each given about four of these lapsed members to visit, with a view to discovering by interview why they had not attended.

Besides providing data about what young people do with their evenings, this survey gave a great deal of information about the tastes and temperaments of the investigating group themselves. We found that in our weekly discussion of material collected outside, each statement of a contemporary quoted was ruthlessly examined.

We aimed at encouraging objectivity in all that the group did, as a necessary prelude to research. It was made plain that nobody knew the answers to the questions set them, but that by the collection of facts and the sifting of data, we might find something to go upon. The approach to all questions was one of simple enquiry and a rewarding feature was the immediate response to this simple appeal. They were dealing with and thinking about themselves primarily, although their contemporaries were considered

and, through them, the whole of that generation. They observed each other; they made notes about the observations; they made notes about themselves. All these notes were discussed dispassionately by the group. The fact that the material was often written and generalized, and that the motive was a search for truth, prevented the meetings becoming sentimental or mawkish. They revealed details about their home situation and their emotional life that no one would have expected to hear, but all their revelations had a quality of detachment about them; they might almost have been commenting upon someone else. Very soon members brought in reports and newspaper cuttings of what they considered useful material related to the research they were undertaking. Some who joined the forces wrote from overseas to say that they were investigating local youth activity. The youngest member of the group often did extra work, bringing in reports on scraps of paper enclosed in sealed envelopes, marked 'private'. The senior member of the group emigrated to Australia and sent reports about education there, adding that the library in his town was about the size of our rather small office. All these ancillary efforts were fully discussed by the main group.

It was surprising how many facets of the adolescent world were revealed by the group as it worked to collect material about its contemporaries. The most determined philistine sent in some of the most concise and well-expressed reports. He would have been horrified at being asked to write an essay. A stumbling block for some was their lack of literacy, although even these seemed capable of succinct verbal reporting. These too were encouraged to scribble their ill-spelled notes.

Our primary concern was to discover ways and means to educate a consenting mass of adolescents in more than superficial ways—it was a practical aim. What subjects would they accept, and how should those subjects be presented? What sort of staff was required? There was also need to find out how much variety, and how much encouragement to try out many subjects, was needed and when and how, alongside this encouragement, each student should be firmly led to persistent application and practice in acquiring some skill. For effective education there must be room for both these aspects.

The group showed us many of the deterrents



to such full self-development. In the course of our discussions we seemed to be led very far afield from the curriculum to a detailed consideration of personal worries, clashes with parents, love affairs, difficulties at work, or with the law: the conflict lay between their growing individuality and desire for self expression, and their fear of appearing odd in any way to the mass of their contemporaries. These things were as important as knowing whether art or civics would be the more popular item on the curriculum next session. The importance was twofold. We learned that a nagging parent, an unfair foreman or a love affair had to be reckoned with. Alongside these temporarily all-absorbing preoccupations were, of course, the deep-seated fears, worries, anxieties and moods common to all human beings. This was what we learned. What did they learn?

They learned for themselves, they were not told, that these worries and preoccupations are common to everybody—that, without some control of the feelings, it is impossible to achieve much. This encouragement to look at themselves made them lessen their own tensions. Unless and until one has discovered what is worrying the adolescent and shown sympathy, it is not possible to redirect some of his energy from his private emotional disturbances and desires towards some more objective study. We all have to learn to generalize our own emotions if we are to be free to work to secure skills both cultural and professional, or to use those skills effectively when secured. A self-study group can help the young to deal with their own emotional stresses 'on the job' as it were. This can be invaluable training for life.

Inevitably we found in group discussions references to young people outside the group. Some of these people were brought in temporarily to be questioned regarding particular topics. The tendency of the mob to ridicule those in the community who engaged in the higher forms of culture was one such problem. A few of the ridiculers were invited to a session of the social studies group one week. This naturally led to a

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further enquiry throughout the Institute. The effect of bringing ridicule into the open was interesting. Freely discussed and tackled in this way it abated, leaving many weaker personalities a sense of freedom to engage in more cultural pursuits. This method of permeating the mass of members with a view to solving some behaviour problem was thereafter extended.

Thus some of the techniques evolved with a picked group, formed to carry out a particular task, were able to be adapted for use with spontaneously summoned untrained groups. These groups were useful as a means of modifying philistine attitudes towards most forms of education. They produced frank discussion and less intolerance. For a time all this work altered the atmosphere of the Institute, but with each new intake of students, the work had to be done afresh. This re-directing of the emotions is very necessary in a predominantly adolescent community. A one-sided intellectual and cultural development is not possible at this stage, and the more educationists are aware of this fact the more they are likely to succeed.

The group technique for permeating the



community was a useful by-product of the whole venture for us. It helped to prepare an indifferent population for its own education in its own spare time. This was nearly as valuable as the fact-finding side of the work. Perhaps, in many ways, a more fascinating result was the effect of partaking in all this work upon the individual young people concerned—all so much of one class and yet such distinct personalities. In all of them the power of expression deepened, sometimes in the most unexpected manner. At one time a highly neurotic boy who had been classed as bordering on the educationally sub-normal was excusing a group of his friends for ridiculing a woman who had given a lecture. He said, 'Well, in this country you haven't got equality. These boys are not used to that kind of lecture, like college boys would be. They are not used to that posh sort of person taking them. What you are not used to seems strange . . . it makes you giggle . . . If one giggles, the others giggle too. You do laugh at what you don't understand . . . in bravado.' This same boy on another occasion said of his friend who had threatened to attack him with a razor in a fit of temper, 'I don't like him saying he'll do it. I know he won't do it . . . he has threatened before but he never does more than threaten. But I know that for him to say he will do it is nearly to have done it. It works it out of him, if you know what I mean. To have said he will slash me is to have done it in his mind . . . There are a lot of people like that, and to threaten helps them . . .'

The clash between parents and children is often one that the latter cannot discuss calmly. Clarence had every reason to be disturbed in his home situation; his father drank and finally deserted the home. Yet in a discussion of a talk given by a psychologist who had impressed them very much he said thoughtfully, 'Dr —— told us that if we thought our parents unreasonable we should disobey them. Now that would be right for Percy . . . his mother domineers over him even though he is old enough to make up his own mind now; he needs to demand more independence. But for Marius, who is younger and wilful, it is bad advice. Marius' parents are likely to be right in what they advise him to do . . . he needs to be less hasty . . .'

This was said in a detached way and showed a real perception of two very different home situations.

They did not confine their critical attitudes to

themselves and there was less passive acceptance of woolly statements from anyone—even their friends. Two boys who were old friends, once hit out at each other verbally and their remarks serve to illustrate this. One of them said that he had not come to hear a psychologist talk on sex as he had thought it would be boring. His friend asked indignantly, 'How could you think anything when you had never heard this particular doctor before? Why not come and see? It was interesting. You missed something worth coming to.' As this was said in company, it solved a problem for us. It was a point we wished to make to those who had not attended the lecture.

In all communities, not least in an adolescent one, there are some shy and seemingly negative individuals who strive to keep in the background. We had several such, one of whom, through discussion groups of this kind, first became an articulate bore and gradually ripened to a wit. At every step he was encouraged and the group gave him a training ground. He took part in sports club organization later, and he organized a concert party. When he was sent to the west of England for a few months in connection with his work, he quickly found himself a circle of friends and sent interesting letters about his life there. The history of the cinema in this new town was broadcast and he wrote to inform us of this. He had acquired a knack of knowing what was going on in any environment in which he happened to be, which was rare in our experience. Once, when we were discussing tempers this boy, when younger, had said that the supervisor of his housing estate made him angry, adding, 'He swore at me when I had done nothing. The younger children annoy the supervisors all the evening but they run off and take care they are not caught if they chase them. So they turn on people like me and swear at us. They vent it on me. They blame the older ones. He swore at me and I was angry . . . That wasn't fair . . .'

When discussing holidays in the country a girl said it was so boring in the country on a dull day unless you were near a fun fair or some shops. This boy said: 'It need not be dull. I should go for a walk and watch the trees change while we were there . . . they do change, you know, nearly every day.'

Discussing intelligence tests, a 17-year-old post office clerk said: 'The questions they set primary school children would be too hard for me. I think they overdo it. They get the sort who are good



at puzzles. Not everyone sees through those tricks quickly.' The same girl said when discussing education, 'Now I am reading all the books I never read at school. I have finished *Jane Eyre* and *Pride and Prejudice* and I liked *Wuthering Heights*. They are lovely stories. At school they took us to an opera and a Shakespeare play and we were taken to see *Tobias and the Angel*. I didn't always want to go to these things, but think what I should have missed if I hadn't been *made* to go !'

This tallied with the general opinion of all our groups about our rule that everyone must attend one class a week. Very few did not agree with this rule. A boy who was about to enter the army said sadly, 'I did not like school when I was there, but now when I have got to go in the army I feel ready for a lot more education. You need education later. Why start it at five when you are not ready for it and stop it too soon ?'

On one occasion the group were taken to a public meeting in the locality where the matter for discussion was the possible establishment of a community centre. The meeting was poorly attended and it was felt to be a failure by the youngsters. After this particular meeting one of the group sent in a report mentioning, 'When it came to electing a provisional committee it was found that: two present were from the press; one attended in a purely advisory capacity; three were from outside the borough; three women and two men when asked to serve on the committee refused, saying they were "otherwise engaged"; one man, calling himself "John Citizen" stated that he was withdrawing in favour of a younger person.'

From these figures it can be seen that enthusiasm for the project in the district was none too strong. We were told that invitations had been sent to 50 local organizations. Taking into consideration that 9 of our group attended, and 2 more were from the press, no more than 15 of these 50 local organizations felt that the demand for a community centre was great enough to merit their consideration.'

The next issue of our local paper printed a more enthusiastic report of the meeting than these notes would seem to justify and the boy concerned sent a very serious letter to the Editor, giving chapter and verse for his view that there was a 'lack of enthusiasm' for the project. This was given prominence. The whole incident was interesting as we had never tried to teach civics

or exhorted them to take a conscientious interest in local affairs. Yet when they had been trained in clear thinking and the need to check facts before accepting statements, they were horrified at what seemed to them the far from clear thinking of their elders—and a few were startled to find that what they read in the press could distort rather than record the truth.

This indicates a certain weakness in this technique. If young people are to be trained to think clearly and sift evidence before they accept the statements of others, they have also to be warned that in the world as it is, expediency makes it necessary for them to be careful not to be too uncompromising. They have to live in a world where many of their elders and their superiors at work or in age have had no such training. The young may tend to get very irritated at the muddled thought of the foreman at work, an elderly grandparent, their father or mother, a teacher at school or the sergeant major in the army. If they show this irritation too forcefully they will be sufferers. We had a member who got into trouble in the forces until he had learned that it paid to be tactful to superiors. A difficult task was to convince another member that he should not tell his boss at work how unreasonable he was in his educational theories. The place of expediency in life is hard to accept by the young and enthusiastic, who are horrified that truth is not everywhere respected or pursued.

To sum up, arising from the rather empirical method we used, the self-study group yielded certain clear results. It gave us an indication that however large and successful a community is, every individual at this stage has a need for personal expression and consideration. They also need practice in thinking in the setting of a living situation and seeing their own emotional drives as common to others. We found the young wanted to work, and that they were interested in cultural pursuits even at the lowest levels. We found two methods: one, a method of training people to think and discuss rationally, and the other, a method of permeating a community and breaking down philistine attitudes, so rampant in the environment around our institute. Perhaps the most valuable aspect of all this was that their re-orientation appeared to the youngsters to come from themselves and not to be imposed from above.

*Note : The views expressed in the above article are those of the authors themselves, and in no way commit the London County Council.*



# NEWS AND NOTES

## CAPE TOWN BRANCH

The office bearers for this year were Mr. J. P. Kent, in the chair, Mr. Barnardt, vice-chairman, Mrs. Petersen, hon. secretary. Miss Fawcett took on the treasurership but after a few months asked to be relieved of it, and Mrs. Weinreich, in spite of being very busy herself, offered most kindly to take over the work for the remaining portion of the year once the books had been brought up to date. The other members of the committee were Mrs. Jonker, Miss Carslaw and Miss Gush. Miss Price was co-opted as press agent, Miss Williams as representing the Nursery School Association, and Miss Moore to represent the Infant School Teachers' Group.

During the year three quarterly meetings were held. The first was a combined quarterly held in September under the auspices of the Nursery School Association, at which Adv. Hester Steyn gave an extremely interesting and instructive address on *The Law and the Child*. In November another quarterly meeting was held at which the representatives of our various affiliated societies gave short accounts of the work, aims and objects of their societies. This meeting, which should have been of great interest and service to all members, was regrettably poorly attended.

At our final quarterly meeting which took place in March, Mrs. Mace, a visiting lecturer on marriage guidance, spoke on the *Psychological Effects on the Child of Parental Disagreements*. This meeting was very well attended both by members and their friends, some 200 people being present. The lecture was of fundamental and immediate interest to all present and provoked a most lively discussion.

Executive meetings have been held each month and much useful work has been accomplished. Perhaps the most noteworthy effort was the running (with the kind assistance of the Education Department) of a course on *The Teaching of Social Studies*. This course, at which Mr. Bowden, Mr. Duggard and Miss L. de Smidt gave lectures, took place on three consecutive Saturday mornings and was attended by an average of 16 teachers. It took the form of a lecture, followed by discussions. Considerable interest was shown and many difficulties and a variety of ideas were discussed.

A further disappointment was the unsuccessful attempt to arouse the interest of the Education Department in a scheme to present the Department with a bus which could take country school children to town and town children to the country. The Fellowship felt that in a large country such

as this, where, among the poorer classes, children often grew up without any idea of the conditions existing a few miles from their own front doors, it was very necessary to broaden their minds by making it possible to see how the other half of the world lived. The Fellowship undertook to raise the funds necessary to buy the bus and the School Board were enthusiastic over the idea, but as the Education Department would make no promise to accept the bus when it was presented because of garaging difficulties, the committee did not feel justified in going to the public with appeals for money.

The last quarter of the year has been taken up with arranging a lecture tour for Mr. D. McLean who is to spend a month in the Union on his return to Australia from a study trip to Europe and America, and we are happy to say that we now have a completely full booking for Mr. McLean during the eight days that he will be in Cape Town.

The interest which the Fellowship takes in providing spare-time activities for children has been furthered by a series of lectures given to parent-teacher associations by Mr. Barnardt. These lectures were not given under the auspices of the Fellowship but were organized by Mr. Barnardt as a private individual. The Fellowship realizes the importance of providing healthy and constructive spare time activities for children, especially for those children who live in slums or flats and therefore have little facility for such pastimes in their homes. It was suggested that the Fellowship and other interested bodies such as the Home and School Council, Penal Reform League, church organizations, etc., should form a committee to explore easy means of getting public recognition of the importance of introducing facilities for spare-time activities especially into the poorer areas of the city, but this suggestion has not been followed up.

In many ways this year has been a successful year but, as had happened so often in the past, we have once again been seriously hampered by having so few members to help with the work which the Fellowship would like to undertake and which so badly needs to be done. Although much has been accomplished, it will be seen from this report that much has also been left undone which might have been done, and in every case this has happened because there has been no one to come forward who would undertake the work.

MOLLY PETERSEN,

*Secretary*



## FRENCH SECTION

The importance of school-home relationships has not been ignored by the French Section and the question has already been dealt with at two of its conferences—the European Conference in 1946 and the National Conference in 1951.

The Section is returning to this question at the conference this summer (Paris, July 2nd—6th), because it seems to them that certain of its aspects deserve particularly closely-studied treatment.

The fact that relationships do inevitably exist between the school and the home requires no discussion. We agreed unanimously in 1951 that, instead of allowing these relationships to express themselves only spontaneously and on occasion, they should be catered for within the educational framework and on well defined and regular occasions. This question grows more complicated when we come to discuss the exact institutional form that parent-teacher co-operation should take. Its structure, its rôle, its greater or lesser autonomy as regards the school itself, the way of defining (and if need be limiting) the activities undertaken in connection with the life of a school, are problems which were already before us in 1951, but they were not resolved then and it seemed good to the Executive Committee that they should be reconsidered and clarified in the light of the recent experience of members.

There is still a great deal of prejudice against the idea of school-home co-operation; not that either parents or teachers feel that co-operation is unnecessary, but it is often hindered by a mutual misunderstanding.

The teacher, enclosed within his individual work and his curricula and methods, well aware of the importance of his own rôle, sometimes ignores, does he not, the adult society that surrounds the school, its needs and its reactions? And do not the parents themselves undervalue the intellectual rôle of the teacher, which they feel to be remote from and foreign to their daily preoccupations?

A good deal is talked about 'parent education'. Would it not be better to talk about the 'mutual education' of parents and teachers, in the course of which they learn to know one another, to value one another and to work together? What does each party bring to this mutual education?

It seems desirable, therefore, that, without returning to a discussion of the theoretic need for a good relationship between school and family, the working commission at the forthcoming Conference should direct its efforts towards seeking practical means through which these relationships may be made closer, for ways of making them lively and fruitful.

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August 4-18 **Sensory Summer School**

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The programme will include music, dance and drama, painting and modelling, besides lectures and discussions on the over-all theme.

(Preliminary notice, 8th Sensory Summer School)

OTHER FIXTURES

September 3-22

**International Seminars**

September 4-19

**The Art of Living**

Detailed programmes may be obtained from the Warden. In some cases grants covering part of the fees and travel are made to those standing courses.

It is also essential that the working commission should contemplate the psychological aspect of the problem, that is to say, the reactions of the child to the relationships between his parents and his teachers. For it is the child who is important, and it is as a contribution to his greater good that parent-teacher co-operation must be brought about. Is not a union between family and school indispensable to the child's own peace of mind? Is not his emotional stability a function of the harmony between these two forces which guide him? Are not contacts between these two forces indispensable as a means of foreseeing and resolving any possible conflict between the two forms of education given in home and school? Is not home and school co-operation the one indispensable condition if we are to avoid misfits at school? This last aspect of the question should be very seriously examined by conference members. We hope that both parents and teachers bring us precise facts from their personal experiences.

In order to enrich our documentation we shall extend our enquiry to facts furnished to us from countries other than France. We hope that our branches, our members, our friends and all those who have some experience in this matter will send in to us their suggestions, their comments, their ideas, and will express their willingness to



make contributions during the meetings of the Home and School Commission of the Conference.

M. CHENON THIVET

### GERMAN SECTION

From January 2nd-4th a meeting of the Executive Board took place in Frankfurt. The main work of this meeting was to deal with the problem: What does renewal in education mean to-day? The results of the meetings of international N.E.F. bodies in Copenhagen and Askov and the experiences of the International Summer Conference gave a wide basis for discussing and planning the work of the German section. The reports from the different groups showed that nearly every group is meeting regularly. Themes for speeches and workshops are always arranged according to the local situation, but they all fit in the framework of the 'Agenda for Mental Health'. Quite a number of group members held lectures and seminars in other educational organizations to spread the ideas of N.E.F. Besides the group programmes, a great deal of really progressive work in classrooms and in student and parents' groups is done by individual members of the groups. This work shows always the concrete aspect of the importance of a renewal in education and conveys much more than mere information for the general group work.

The main planning work undertaken by the meeting was the preparation of the summer conference 1954. As it did two years ago, the conference will take place in the Teachers' College at Weilburg/Lahn from August 3rd-12th. According to the ideas of Martin Buber (now Professor in Jerusalem) about the function of education to-day, the theme of the conference is: *Erziehung als Begegnung* (Education as a meeting). The opening speech will deal with this subject in general. Three other lectures will give concrete details of the topic in the schoolroom situation, in adult education and in parents' work. The main work of the conference will be done in groups of two types: as creative groups there will be a music group, a painting group, a pottery group, a movement group and a free activity group; in discussion groups the topics of youth literature, the film as a factor in education and the main problems of education posed in the lectures will be discussed. Social evenings, a full day excursion and the celebration of the one hundredth birthday of Paul Natorp will round off the programme. As a whole it is based on the experience of the Askov conference.

The German section would like to invite members of other sections to participate in this

conference. Since West Germany becomes more and more popular and cheap as a holiday country, it would be a good chance to renew fellowship with other sections. The accommodation fee will be 50.-DM (£4/4/-). Applications should be sent to the president of the German section: Franz Hilker, Wiesbaden, Leberberg 26.

BRUNO W. KARLSSON,  
*Secretary*

### WEST AUSTRALIA SECTION

The activities of the Section over the past few months have followed the pattern laid down last year, but there have been some deviations from the practice of holding the meetings on regular dates, in order to take greater advantage of visiting speakers. This fluidity has proved a successful innovation, and the meetings which have been held have been very successful. It has also been proved that the provision of afternoon tea or supper, as the case may be, well repays the effort involved. Members and friends gather round the teacups and talk, and the contacts so stimulated prove to be of very real value to all concerned.

On more definite lines, the Fellowship has this year inaugurated a series of discussions on Parent Education, with outstanding speakers on the various topics selected. It is also hopeful of extending its general activities to a leading country town, where a Branch may be formed in the near future.

Continual emphasis is placed on attracting young men and women to the Fellowship, and on making the membership as widely representative as possible. Also, with the appointment of Mr. W. Pirrett (Headmaster of the Subiaco State School) as International Officer, it is hoped that greater emphasis will be placed on the International side of the Fellowship's activities, and that interest in the Book Club will be revived.

Activities projected for later in the year are a full-day Conference round some central theme, and a week-end Camp in the hills. The latter plan depends on the availability of a suitable building, and earnest efforts are being made to secure one.

Finally, but not least, attention is being turned to the Lecture Tour of Australia which the Federal Executive is endeavouring to arrange for 1955, and a representative (Mr. John Walton) has been accredited to represent the W. A. Section at the next meeting of Section Representatives to be held in Brussels this July.

M. E. HASELHURST,  
*Hon. Secretary*



# Book Reviews

**Schoolmaster's Harvest : 1894-1944.** J. H. Simpson. (Faber. 18/-).

*Finis coronat opus.* In making an autobiographical survey of his lifework as a teacher Mr. Simpson has produced a book of timely interest. From his own beginnings as a prep school boy and at Rugby till the end of his scholastic career as principal of a church training college for men, his work has been almost entirely confined to boarding schools and residential institutions for male students, and he has applied a fresh humane mind to the problems of discipline and freedom as they present themselves under such conditions. After an appreciative but not uncritical account of his own schooling, he proceeds to tell about his introduction to teaching under the headmaster of Gresham's School, Holt, 'the man who first showed me, among many other things, what boys could be and do if they were set free from absurd and restrictive customs'. He was a Junior Inspector for the Board of Education, which gave him some acquaintance with the seamy side of education in a northern industrial town, and returned to Rugby in the same year as he first met Homer Lane, the extraordinary superintendent of the Little Commonwealth for young delinquents. His contact with Lane brought about a radical change in his whole outlook on education and set him experimenting with a self-governing form, only to discover how limited were the possibilities with a unit so small. But the experiment led to his appointment as head of Rendcomb, a new boarding school for boys, who in the first instance were drawn from the public elementary schools. There he was able to develop his ideas in a practical way by providing the opportunity for communal activities in which errors brought appreciable consequences and gave a sense of personal responsibility. After this venture, his work as a training college principal seems rather an anticlimax. No reasons are given for making the change, but one may guess that it was done in a missionary spirit. However, that may be, a church training college in the inter-war years and the years of the war gave little scope for experiment of any kind. The main achievement was the gradual establishment of good relations with the students such as have since become more common through the association of the training colleges with the universities.

What gives this admirable account of residential education over the last half-century special significance is the

author's realization of the need for a new education to meet the demands of changing times, and his own adventurous efforts to adapt the methods of the Public and kindred schools, which have been one of the most distinctive features of English life and education, to present-day conditions. In the early years of this century the dominant ideal of these schools was the training of 'gentlemen' or as some of them put it 'Christian gentlemen'. In effect the education imparted by them was that of a more or less exclusive class, the upper of Disraeli's 'two nations'. Mr. Simpson grew up in this tradition but, like many of his contemporaries, he had the wisdom and the generosity to understand that in a democratic age educational privileges must so far as possible be shared by all. That meant for him an enlargement and transformation of the ideal of Christian gentlemanliness. The obvious implication of the Rendcomb kind of school is that, whatever his social class, every pupil can be and should be made a 'gentleman' in tastes and standards through participation in a well-ordered community life. The change on the religious side was more subtle

and it is not clear whether Mr. Simpson was altogether conscious of it; but it was the change that took him out of the old education into the new. Dr. Arnold and most of the Public schoolmasters after him regarded the potential depravity of the young as calling for continual watchfulness and much punishment. As against this Mr. Simpson, with the same conviction that education must rest on true religion, stressed the essential goodness of human nature and made trust and approval the basis of the school life. There is much in his practical application of this faith from which all teachers can learn.

William Boyd

**Successful Teaching.** James L. Mursell. (2nd Edition 1954). (McGraw-Hill. 34/-).

The author opens his first chapter with a definition: 'Successful teaching is teaching that brings about successful learning.' He continues, 'The ultimate criterion for success in teaching is—results!' The kind of results he calls *authentic* are those which last, and which the learner 'can and actually does use in life'. He judges teaching

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### TIMBO A Cat Story

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### BARRY'S LUCKY DAY THE GUY

By C. V. Burgess. "Read, Write, and Act" series. These plays take the form of a 'story to read and a play to act'. They are designed to provide an incentive for children who find difficulty in reading. The aim of the story, which has its own exercises, is to prepare the way for the play that follows. Mainly for those of about seven years. 2/- each.

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by 'subject-matter results', and gives his assurance that this objective does not conflict with the development of the pupils as persons.

Mr. Mursell then states that children are not learning an awful lot in the schools of the United States—that is they do not remember the subject-matter which they are supposed to have been taught. The only evidence given is from researches mostly dating from the 1920's or earlier, the latest being 1934. However his contention is that teachers are not, on the whole, teaching efficiently, and this is true whether they are progressive or conventional in methods. The purpose of the book is to show how teachers can be more successful.

The argument is as follows. The problem is 'to organize learning for authentic results'. The teacher is essentially an organizer—a kind, democratic one, but an organizer (Chap. 2). The secret is that learning must be meaningful learning—indeed richly meaningful learning. It must be of significant interest, intelligible, purposive, seeming real and worth while to the learner, who starts with a problem, finds some clues and ends by understanding something (Chaps. 3 and 4).

There are six principles the application of which lead to the organization of meaningful learning. These are the principles of context, focus, socialization, individualization, sequence and evaluation. Each principle is given two chapters, the second one in each case giving a scale by which the teacher can check to what level he is carrying out the application of the principle.

The *context* of learning refers to the setting, which must be 'important and compelling to the learner and which engages his active participant purpose' (p. 85). As one would expect it must also be dynamic. To achieve the will to learn, 'Context generates purpose. *Focalization* defines and directs purpose' (p. 109). Learning thus becomes 'structuralized'. The principle of *socialization* states that learning depends on the social setting in which it takes place, while *individualization* shows that learning is related to the individual's interests and abilities—and individuals can be very different. The *sequence* of learning must itself be meaningful and lead to mental growth, and the principle of *evaluation* is based on the learner's need for appraisal and to know how he is getting on.

If one asks how to teach pupils to think the answer is that thinking is meaningful learning (p. 314). You think of a problem in a context, focus on it, helped by other people, think better if the thinking is organized, and so on. What about motivation?

Well, you want to learn if the material is meaningfully organized, and so on as before (p. 315). It is as simple as that.

Let us consider a typical learning situation to make the principles clear. This example is not quoted by Mr. Mursell but is one that he would certainly accept. We assume that the learners are already anxious to be 'active participants' in learning about drama (the right context is achieved). The teacher with the class will choose a play (focus), and the class will act the play (socialization), with actors chosen who fit the characters (individualization). The teacher will see that what is learnt relates to what has already been learnt (sequence), and he will appraise the performance of the pupils and show how they might do better (evaluation). This is a simple example, but the same principles apply to any subject at any level.

All this may appear to be so obvious, and so it is. It can also be assumed to be true. The main criticism of the book is that the obvious and true is stated again and again, often in identical or similar sentences, throughout 316 pages. The author has invented no unnecessarily new or obscure terminology—and this is a merit in a book on psychological principles—all is perfectly clear, and yet it is mostly dull to read, and has all the disadvantages of a formal text-book. A reader of the book may say that this is not a fair criticism. He may say that it deals with a real problem, the principles are sound, if not new, and the value of the text lies in the practical illustrations of learning situations given and the hints on *how* the teacher should apply the principles under different conditions in the classroom. All this is true, the practical examples are good, and the book may be useful to some teachers whose practical techniques are poor. It will give few new ideas to the good teacher. It has no criticism of the content of the curriculum, and assumes throughout that the chief value of education lies in the effective learning of the usual school subjects. Even assuming some truth in this contention, the fault remains that what might have been a useful small handbook on method has been built up, on a few simple psychological foundations, into an important looking volume.

A. K. C. Ottaway

### **The Psychoanalytic Study of the Child, Vol. VIII. (Imago Press. 45/-).**

In the *Psychoanalytic Study of the Child Vol. VIII* there are several papers which I think readers of *The New Era* will enjoy and from

which they will learn a great deal. Best of all, they are thought provoking.

One of the best is *Adult Sympathy with Children* by Christine Olden, which describes and analyses the characteristics of those fortunate adults who can, as the author puts it, 'bridge the gap' between the child and themselves. She calls it oscillating constantly from *being* the child momentarily, feeling with and understanding him, to being again the responsible efficient adult in charge. It is obvious that in dealing successfully with small children, we have to be able to tolerate their primitive behaviour, even if we decide to discourage it! It is less obvious that what so often creates intolerance in us is the fact that they recall to us, often unconsciously, emotions related to situations of our own childhood, agonizing then and now. Children's rages, fears, destructiveness, dirtiness, and above all, aggressiveness, these re-create for us our own childish sufferings related to such things, and we may retaliate childishly and in kind. Further, the children in our charge remind us not only of our childhood selves, our brothers, sisters, friends; but also of our parents and other adults near to us then.

Categorically, Christine Olden states: 'Conscious or unconscious aggression and anxiety, narcissistic disappointment or withdrawal, block empathy with children. But what makes it possible?' Here she is less dogmatic, but the case history and other given examples lead her to surmise that 'the ability to feel as a child feels depends to a large extent on the adult's relationship with himself as a child, and with his mother, of course, since the mother is included in his concept of his early childhood.' There is much more I could quote, and should like to quote; but the essence of the thing is surely there—in our relationship with our young selves—can we like them now, do we censure them still?

Children's Understanding of Jokes:

**Martha Wolfenstein.**

The Tragedy of Humpty Dumpty:

**Thomas a Petty.**

Memories of Childhood in Autobiographies:

**Emma Plank.**

Fairy Tale and Dream:

**Geza Rohein.**

These are four articles which, though psycho-analytically technical, do considerably contribute to the layman's understanding of children and the verbal fantasies which catch and hold their attention. The article on jokes is more descriptive than critical—I should myself like to read with it a teacher's non-analytic comments on the subject, showing what sort of



# Sigmund Freud's Letters

## THE ORIGINS OF PSYCHO-ANALYSIS

EDITED BY MARIE BONAPARTE · ANNA FREUD · ERNST KRIS

*Here is Sigmund Freud as he saw himself. These recently discovered letters to his closest friend, Wilhelm Fliess, reveal Freud's personal life and scientific trials during the 15 most critical years of his career. They offer his profound and frequently witty observations on work, love, family life, politics, and the arts. 30/-*

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jokes are appreciated in the different school classes, and how far they are useful in the teaching process. Mothers frequently share primitive jokes with their children in an uncritical (and often self-indulgent) way. How far does a teacher allow herself to use this interest and where does she draw the line?

The second article provides evidence for assuming that Humpty Dumpty (known in most European countries and the U.S.A.) is among other things a symbol for the young brother and rival whose birth is one of the earliest and greatest traumata to which the ordinary child is subjected. Humpty Dumpty then takes on enormous significance for almost everyone. There are also some rather scrappy notes on autobiographies, which I should have been glad to see elaborated, so stimulating are they. These memories are amazingly early—several refer to the breast-feeding period, 'the emergence of the mother as the person on whom life centres, and feelings of being overwhelmed by anger and by bliss. They tell about instinctual gratifications and add up to the child's discovery of his own self.' Some of the quotations will be known already: Goethe, Cellini, W. H. Hudson, Spitteler and Stifter among others. Miss Plank is interested in the fact

that only in the autobiographies of men of letters (not scientists, not politicians) are these early emotional memories to be found. She asks whether 'the deep and probing interest in the development of one's own self is a prerequisite for both the writing down of early memories and for becoming a creative writer?' Most of these writers wrote their memoirs late in life and under considerable emotional stress. Miss Plank notes that two traits seem to be combined in these men—depression (and anxiety) and an unusually high degree of creative integration. Perhaps I have put these in the wrong order—presumably the latter is the precipitating factor. Sensitivity is costly.

Finally, I must mention Anna Freud's contribution 'Some Remarks on Infant Observation'. These were addressed originally to a group of first-year medical students in Ohio, U.S.A. They not only had the good fortune to begin their training in the antenatal clinic instead of the usual dissecting room, but they each had to follow one mother and her baby through pregnancy, birth and the first year of life. And Anna Freud told them in the simplest possible form what to look for during the baby's first year. She assumed that 'her audience consisted of people unschooled

in matters of psychology and in the principles as well as the terminology of psychoanalysis'. I read the article with delight and enlightenment. In her beautiful English, as always, she manages not only to convey the meaning of what an observer will see and hear, but also, almost imperceptibly, the meaning and value of the adults' attitude to the baby's behaviour, of the mother's attitude and that of society. How I wish I had read this before my own child was born!

Margaret Duncan

**The World's Good.** Carleton Washburne. (John Day, New York. \$4)

The second part, and the larger part, of this book gives an excellent account of the work of the United Nations, and its component organs and the various commissions and specialized agencies. Its pages are liberally sprinkled with those curious words in capital letters such as WHO and FAO, UNESCO and UNICEF and ECOSOC. Teachers and pupils wishing for full information, attractively written, about the UN will find it here. The sub-title is Education for World Mindedness, and this no longer seems such a remote aim as it used to seem only a few years ago. School children are becoming really interested in the topic, now that the need of the nations to find a way of living together in one world is become an everyday subject of discussion among the adults around them.

Few books tell the story of the United Nations in a form which can be assimilated by boys and girls. (MacLaurin's *United Nations and Power Politics* is for the mature student and the teacher.) This book is therefore most valuable for ordinary school use, for example in the Social Studies room. Nobody needs to know all the facts, but they need a book of easy reference. We also agree with Carleton Washburne that 'Everyone can and should have enough knowledge to have the *feel* of the nations of the world co-operating in their attack on global problems.'

Of particular interest are the practical examples quoted of the specialized agencies in action, for example in the control of disease, the improvement of food production, the giving of technical assistance to backward countries, or the spread of fundamental education. The long chapters on Unesco are excellent. The appendices give full details of where the teacher's 'basic kit' of information can be obtained when more is required.

Part I of the book is an essential introduction and is well put, although much of its subject-matter has been said so often before. We all know about the need for social integration and democratic living in the school.



Little new can be said. Action is the next stage. The chapter on 'Prejudice' is too slight, since new approaches have been made in this field. There are however good chapters on 'The Value and Understanding of Differences' and 'Ideological Conflict', which suggest how we can deal with our prejudices by not supposing that those who disagree with us are automatically wrong.

While Carleton Washburne has vision he is also essentially practical, and he makes the reader realize that greater world prosperity and co-operation are real possibilities. It is a hopeful book and one to be heartily recommended for all schools where international understanding is given a place, either in or outside of the normal curriculum. *A. K. C. Ottaway*

**The Ascent of Everest.** *John Hunt.* (University of London Press, Ltd. Abridged edition for Schools. Cloth Boards, 5/-. Retold for Younger Readers, 3/6).

This skilfully edited and well-

illustrated school edition of *The Ascent of Everest* brings this epic story within the intellectual reach of most boys and girls of secondary school age. The simply told tale has the thrill, excitement and inspiration of all authentic adventure. It should appeal even to those not easily moved to read; it can hardly fail to interest and to rouse even the most listless and apathetic, for few stories so forcefully bring out the qualities of mind, body, and spirit which enable man to grapple successfully with the immensities of nature.

Technical terms are explained in an excellent glossary, and besides a number of photographs there are line drawings of equipment (with brief notes on construction and use), as well as maps and diagrams of the route. Altogether a remarkable five shillings-worth.

*The Ascent of Everest* has been told yet again for Junior Schools, with the assistance of Sir John Hunt, and under the direction of Mr. Leonard Brooks. The type is large and clear, an admirable drawing of Everest shewing the position of the camps has been added,

and the text has been shortened and still further simplified. Yet it has in no sense been written down, and should provide both first-class reading for older Juniors and an admirable source-book for project work.

*J. B. Annand*

**Margaret McMillan, Prophet and Pioneer.** *Emma Stevinson* (University of London Press, 15 pp. 1/6).

Miss Stevinson's account of Margaret McMillan's work comes as a fresh delight even to those of us who know a good deal about her subject. The Margaret McMillan Fellowship has done well to publish this lecture, which should both inform and interest students-in-training and young social workers. The children in it are as real as the leading figure herself. Few women can have seen so clearly what needed to be done and have retained such vigour and unstated vision in the doing of it.

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# THE NEW ERA

IN HOME AND SCHOOL

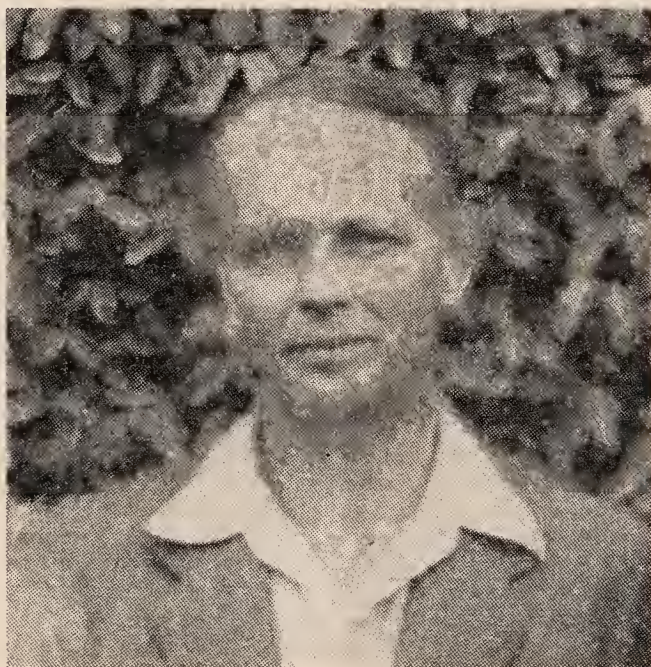
## FROM ELISABETH ROTTEN TO KEES BOEKE

MY dear Kees,

It is Autumn and the birds are gathering in the tree-tops as you reach your seventieth birthday—or, rather let us say, as you enter, full of new plans and unconquerable faith, upon your eighth decade—a decade that may well see the crowning of your life's work. No one would believe that you are already seventy, if it were not for the maturity and patience, and the readiness to make plans for an unforeseeable future, that accompany your active mind and testify to the ever-increasing insight which you and Betty have gained into the laws of human development. Your greatest achievement has been your ability to bring out what is the genuine and living in people, helping it to develop wherever you have found the desire for such growth, or have watched its frustration by force, fears, or ignorant intervention from outside.

When we first met in 1915 we came together as spiritual allies, both being convinced that war is senseless, that only a peaceful solution of conflicts is compatible with the dignity of man. Moreover, we believed that such a solution is always possible, because it awakens in us powers that would otherwise lie dormant. Since then you have influenced thousands who have passed through Bilthoven, and, even if their numbers have not been sufficient to establish the new order in the face of brute force and of a disbelief in the powers of goodness and sincerity, you can at least say that your help has been decisive in preventing these seeds you have sown from being destroyed. Many of them have since flowered, and many others, shoots sprung from their contact with your work and spirit, are already visible above ground.

Just as we were united during the first world war by our desire for active peace work, so we have been continually brought together since by our experience of the positive reaction of children when living in an environment favourable to the peaceful and spiritual forces that lie within them. We too, your friends and fellow-workers, have constantly won strength and inspiration, not so much from any words of yours or Betty's as from the examples of your lives.



Kees Boeke, Australia, 1947

Let me now enumerate some of the ways in which you have affected us and renewed our courage whenever we have met. 'Mute reverence' is for you, and always has been, the highest form of religion and the foundation of all religious experience. This reverence for the Divine and Universal that links and supports us all, you have been able to impart to children through great music, in a way which would have been impossible had you attempted it through any creed.

You have never thought of yourself as 'better' than others in spite of your rich inner resources, not even when your deeper understanding has led you to views and actions widely different from those conventionally considered correct. In the most difficult situations, when conversing with people of contrary opinions or actively opposed to you, you have always been able to strike the common human chord that is stronger than all divisions and disagreements.

Having learnt the way yourself, you have taught others how to see their country, themselves and their own field of action in proper proportion, thus giving them a better measure of their personal responsibilities. I remember your saying, 'Truths become our possessions only when we have conquered them ourselves.'



You have recognized the polarity of human nature—itself a reflection of cosmic forces—which Goethe thought so important and saw illustrated in the symbols of breathing in and out. You have tried to strike a balance between the convergent and divergent in man and *among* men, not a static balance but a dynamic equilibrium that is constantly being renewed in the unremitting search for truth.

Your experience with children has led you to consider as the basic problem in education the development of leadership without compulsion, or, to phrase it from an adult point of view, the securing of order in a circle of equals. You have shown how, by a voluntary limitation of freedom and a ready acceptance of other points of view, one can grow in inner wealth and stature. The world is for you a place where we must learn to share honestly with others, trying to solve peacefully and creatively the problem of overpopulation and under-nourishment, thus avoiding the horrors of mutual destruction. You have never considered this an abstract question, but have been ready to help where help was needed.

Let us hope that the World Community of Children—that international network of schools like the Werkplaats to which you look forward as a means of advancing mankind further along the road of human progress—may find open hearts, willing hands and the spiritual support it needs.

These words indicate but poorly what you mean to us. The essential core of any human being is a mystery, an 'open secret', that can be experienced but not expressed. For the real is beyond speech. *Individuum est ineffabile*. Your best and most lasting gift to us is not to be formulated in words but lives in the hearts of those who have been privileged to know you.

I should like to close this letter with two quotations, one from Goethe and the other from Pestalozzi, for both of them seem as though expressly written of you and Betty:

'Words are good, but they are not the best.  
The best cannot be uttered in words.  
The spirit that lies behind our deeds is  
the highest.'

Goethe

'When we come at last to know what is  
essential,  
We shall no longer talk, we shall act.'

Pestalozzi

SAANEN, B.O., SWITZERLAND.

## KEES BOEKE

Wyatt Rawson

EDUCATION is still far from having secured its proper status as a matter of world concern, and only a few outstanding educational figures have therefore achieved an international reputation. Of these Kees Boeke is one, and it is only fitting that *The New Era* should signalize his seventieth birthday and his retirement from the Werkplaats by an attempt to summarize what he has meant to the world of education and to his friends. This attempt has been made by Elisabeth Rotten in her letter, but there will be many readers who know little of him and his career and it is for them that the following account is written.

It was not until 1935 that Kees Boeke first appeared at a N.E.F. conference. Some can still remember him at St. Andrews in that year, demonstrating the many kinds of ingenious material that he had made for his school and explaining how the children were responsible for maintaining discipline and were able to do so without the imposition of punishments or the use of force. At the same time a still deeper impression was made by his exposition of the religious views which had prompted him to start his experiment. Behind this lay many years of propaganda and struggle in a sphere not directly educational at all. For it was not until he was forty-one that he started a school at Bilthoven for his own four daughters.

He was educated as an engineer, but contact with the Quakers in London, where he went to study for a doctorate, led him to seek an opening as a Quaker missionary. This arose unexpectedly in 1910, as the Society of Friends was looking for a new Principal for their mission school near Beirut in what is now Lebanon. While studying for a year in preparation for his post, he became engaged to Beatrice (Betty) Cadbury, the youngest daughter of the founder of Bournville. They were married at the end of 1911, and went out together to work in the educational and missionary field in what was then Turkish Syria. The outbreak of the first world war forced them to return to England, where they soon began to take an active part in the Fellowship of Reconciliation and its work for peace. The war fever of 1917-1918, however, was not a congenial atmosphere for peace propaganda, even when based on Christian principles and the



Sermon on the Mount, and a series of peace meetings held regularly outside the largest munitions works in Birmingham led to Kees Boeke's being deported to Holland in April, 1918, as an undesirable alien.

There he and his wife, Betty, settled down in Bilthoven, where they built a Conference House which became a centre for all those who believed that the use of force, for whatever purpose, was evil and anti-Christian. It was not a political revolution that was needed but a revolution in men's hearts. During the next few years they showed the sincerity of their belief in the Brotherhood of Man by giving up all the capital that Betty Boeke had inherited from her father, and devoting a part of it to Russian famine relief while turning the rest into a Fund administered by the Bournville Workers on behalf of social betterment and the cause of peace.

But they soon came into conflict with the Dutch authorities for refusing to pay the Defence contribution and organizing meetings protesting against the introduction of conscription. This led to their both being imprisoned for short periods and eventually to a forced sale of all their furniture. But they were undeterred and continued to make Bilthoven a centre for what they hoped would develop into a new type of society, one based on the principles of giving instead of taking, of love instead of fear. Kees was finally led by the logic of his rejection of force, and therefore of a state founded upon force, to abandon all the benefits derived from the institution he repudiated, including police protection and all the services provided by the state.

This renunciation ended with a complete withdrawal from the world and the starting in 1926 of a school for his own children, out of which he hoped might grow the nucleus of a community nearer to his heart's desire. In spite of constant financial difficulties, the school, which he called the Werkplaats or Workshop to distinguish it from the ordinary type of school, grew and prospered, until by 1934 it contained 100 children of both sexes, aged from 3 to 16. In that year Kees published a book about his work, which described the experiment and the religious outlook upon which it was based.

By 1935 he had come to the conclusion that his complete rejection of the state had been a mistake, a one-sided logic having led him astray. In working with his children he had realized that

the central problem of education was how to combine freedom with order without abandoning either. So in the adult field he now felt that a balance must be struck between the convictions of the individual and the existing social order. This change in his views led to his becoming a missionary again, but this time in the educational field. Not only did he attend N.E.F. conferences, giving courses and lectures at St. Andrews (1935) and Cheltenham (1936), but he organized a flourishing Dutch Section which held an international conference on 'Learning to Live Together' at Utrecht in April, 1936.

Plans for the international extension of his school to include English-, French- and German-speaking houses, and for the organization of an international auxiliary training course for teachers were set at nought by the outbreak of the second world war. The Werkplaats continued in spite of the German occupation but for a time in 1944, when its buildings were requisitioned and Kees was imprisoned for a week owing to having harboured a Jewish member of the Resistance, a serious threat to its existence developed. Financially the school had been kept going during

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KATHLEEN GIBBERD

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the war by a generous donor, but the position had become critical by 1945 and only an emergency grant from the Dutch Government in 1946 made possible its continuance.

Since then the Werkplaats has become a state-supported institution with a special position as a recognized experimental school. Its numbers have by now risen to over 500, and its new buildings, opened in 1951, include a remarkable Kindergarten, which houses a combined Nursery and Infant School, as well as helping to train Kindergarten teachers. This is no place for even a short account of the running of the school, particularly as the New Education Fellowship hopes to publish in its International Book Club in 1955 a volume dealing with it. Since 1945 Kees himself has circled the globe, having visited Australia as a member of the international team of educators sent there by the N.E.F. and being well-known in the United States as well as on the Continent. In April last he revisited the scene of his first missionary labours in Lebanon, and now

hopes to be able to establish in the hills above Beirut a school for destitute refugee Arab children, which he and Betty would help to run on Werkplaats lines.

Such in brief has been Kees Boeke's career. Only those who have watched him at work in his school can realize the sympathy and understanding as well as the consummate skill, that have gone to the creation of one of the most remarkable schools in Europe. It has been said that the principles on which the Werkplaats is based can succeed only when applied by someone possessing the genius of its founder. This is not his own belief, nor is it that of those whose devotion has helped to make the school what it is and who will be carrying it on, now that he has left. But all educators will join in admiration for what he has already accomplished and will wish him Godspeed in his new venture.

*[This is the first of an occasional series of tributes to educationists of note in the international field].*

## A FAMILY STUDY

*Helen Sands, who is now teaching at Herringthorpe, Primary School, Rotherham*

THIS is the story of three ordinary children—ordinary in the sense that they live in a semi-detached house in the suburbs of a large industrial city, go to the local Primary school and to the seaside for a summer holiday when term ends. Janet, Andrew and David, who are my brothers and sister, are the youngest members of an already grown-up family. There are nine of us altogether, Mother, Father, Jacqueline, myself, Bill, Molly and then Janet, Andrew and David.

About a year ago I started keeping a diary in which I gathered together scraps of conversation between the children, and noted what they did on various occasions.

*July 14th.*

First day of diary. Must start with some particulars:

1. Janet aged seven is a fair-haired, rather highly-strung child who adores reading and 'mothering' people.

2. Andrew at six is a shy boy who is as quiet as a mouse until he starts playing cowboys.

3. David, or Dave as he is usually called, is four years old, a bright-eyed, sturdy gardener, who adroitly switches the conversation when it is bedtime.

To-day, Dave and I are alone in the house, for Janet and Andrew are at school; Pops, Molly and Jacqueline are at work, and Mom has gone to town to do some shopping. The 'School Board Man' has just brought a form to say that Dave can now be admitted into the nursery department of Janet's and Andrew's school. He is to start after the holidays:

*Myself:* (excitedly). You are going to the nursery school Dave, after the holidays.

*Silence.*

*Dave:* I think I don't want to go to school. I don't want to go.

So in my most winning way I told him of some of the delights of school.

*Dave:* (half-converted). Can you come home at 5 o'clock?

*Myself:* Of course! They let you come home at half-past three.

*Dave:* (pressing the point) And stay at home?

*Myself:* Yes.

*Silence.*

*Dave:* Shall I be able to go to Peter's house when I come home, like Andrew does? But I don't fancy going to school . . . You know Steme, they won't let me listen to 'Listen with Mother'. I would only like to go to school ONE day.

*Silence.*

Does Miss Weston tell you when you can go home?

*Myself:* Yes.

*Dave:* When?



*Myself*: Half-past three.

*Dave*: Read me the form Steme, will you? P'raps they've made a mistake.

(I read it to him).

*Dave*: Steme, would you like to go to school?

*Myself*: Yes, I'd like to go to your school.

*Dave*: (mournfully) I wouldn't. School's horrid. I'll miss 3 o'clock Woman's. Don't switch on till I come home will you Steme?

Silence.

I suppose I'll have to do sums and P.T. I might get all my sums right. (Ponders) I'll copy off somebody else, then they'll send me home. I'll do P.T. though.

*Myself*: What's P.T. Dave?

*Dave*: Oh, it's when you have to climb up ladders and slide down the other side—Oh—and dance round the Maypole like Janet. I want to go to sleep Steme. I think they've made a mistake.

This conversation touched me, for I can see that Dave, perhaps like most other infants, is frightened of going to school. He has heard vaguely of it from Janet and Andrew, but to him it is something to be afraid of because there are so many people all strangers there. Janet and Andrew come in shortly after our conversation and Dave keeps asking them the same question: 'Where do I put my coat?' They keep telling him 'in the cloakroom' but he does not seem to understand. He has just been in to tell me in a very definite tone that he has decided not to go to school. He is going to stay at home to look after Mummy.

This brings to mind Janet's and Andrew's feelings and reactions when they started school.

Janet joined the nursery school when she was three. She had been looking forward to it tremendously because mother had taken her into the school beforehand, and she had seen all the toys and playthings there. School held no fears for Janet.

A year later Andrew's turn came. Janet had told him so much about school life that he was interested and even anxious to start. There was no trouble with getting him to go to school either. Even before he went he would tell us about all the wonderful things he was going to do when he got to school.

Then why should David be uneasy? Perhaps it is because Janet and Andrew have other things to talk about now that the novelty of going to school has worn off, and have not told David of all the nice things he will do when he gets there. I think we shall have to start reassuring him.

July 17th.

It is getting towards the end of the summer term, and Janet and Andrew are already talking about the new classes they will go into after the

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holidays. Normally, Janet likes school very much, but to-day when she came home she was nearly in tears. I asked her what was the matter.

*Janet:* Steme, I'm going into the Junior school soon, and I don't know how to do *£. s. d.* sums. It's the lowest they've got there, and I don't know them. Will you teach me Steme?

*Myself:* But they will teach you those when you get there. Nobody else in your class can do them can they?

*Janet:* No, but they'll expect me to know them.

*Myself:* No they won't dear. They will only expect you to know tens and units and adds and take aways. You've been taught those haven't you?

*Janet:* Yes; Miss Bennett says I'm good at sums. But they might mark them different in the Junior school.

*Myself:* I'm sure they won't. There's only one answer to a sum, isn't there?

*Janet:* Yes (pause) Steme, will you set me some tens and units to see if I'm good enough to go to the Junior school?

So, in order to reassure her, I set her some sums to do.

It is funny how both she and David are worried about school. Perhaps all children are rather unsure and frightened when starting school for the first time or changing over from the Infant to the Junior school. Janet seems to be better since she has done some sums and got them right, for she has made no further reference to school this evening.

*July 22nd.*

I hate school. We've been doing sums to-day.

I was quite surprised at this outburst from Andrew, for normally he is a very quiet child.

*Myself:* Oh, and don't you like doing sums? I hope you get them all right Andrew.

*Andrew:* I hope I don't!

Wondering what all this was about, I questioned him and he answered quickly: 'Well, if you get them right, you go on to harder sums.'

This seemed to be quite sound reasoning for a six-year-old.

*Myself:* How often do you do sums at school, Andrew?

*Andrew:* Only on Mondays. Then Tuesdays we have corrections. I don't like them though.

*Myself:* Why not?

*Andrew:* 'Cos I can't do them.

How different is Andrew from Janet. Andrew cannot do his sums but it does not particularly worry him. He endures arithmetic as a necessary evil, and appears to hate school only on Mondays and Tuesdays. Janet, on the other hand, is upset when she thinks she cannot do something properly.

To-night I set Andrew some sums to do. He was not anxious to do them, but I wanted to find out

where he was getting them wrong. Although he could not divide four by two, he could share four cream buns fairly between himself and somebody else. I set him six 'cream bun sums' altogether, and he got every one right.

*Friday, 25th July.*

The children break up for the summer holidays to-day, and mother is wilting at the thought of having them at home for six weeks. We have both been thinking up various things they can do if their own ideas run dry. This is not likely to happen as they are all very ingenious about finding things to do. They are fortunate in having a fairly large garden to play in, as well as two or three disused chicken huts. In addition there is a park near by where there are swings and roundabouts.

Perhaps, for wet days, the toy box holds sufficient to last for a time, and there are jigsaws, plasticine and paints. But they cannot play in the kitchen or dining room because they will be in the way. Mother and I look at each other, and know that the answer will have to be 'the front room.' 'But no hockey or football', says mother firmly. 'Or messing with any of my things', I add.

*Tuesday, July 29th.*

Fourth day of the holidays, and thank goodness we have had a fine weekend. To-day we found a little fledgling on the top of our hedge. It must have been taken from the nest and dropped there. It was quite dead and could not have been long out of the shell.

*Andrew:* What is it Steme?

*Myself:* It's a little baby bird Andrew.

*Andrew:* It doesn't look like one. Where are its feathers?

*Myself:* They don't grow until the bird is a bit older.

*Dave:* Is it dead?

*Myself:* Yes.

*Dave:* What is dead?

*Andrew:* It's when you go and be buried and go to Jesus. Like they do in the cemetery.

*Dave:* What's it died for?

*Janet:* God must have wanted it.

*Dave:* What for?

*Janet:* I don't know, but God knows it's dead anyway. He looks after everybody. He'll be watching us touch it.

*Dave:* Let's bury it Steme. Like they do there (he points to the cemetery next door). I'll give it some of my flowers it you like. I gave some flowers to Mrs. Coates. She wore them on her bury hole.

(Mrs. Coates died last year).

*Andrew:* Janet, Dave says she wore them! She didn't. She's underneath.

*Janet:* Steme, can we bury it in Dave's garden, or will it have to go to the cemetery?

*Myself:* No, it won't have to go to the cemetery.

*Dave:* I can have it in my garden then.



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Dave selected a corner in his little garden and Andrew began to dig the hole. Janet and Dave picked some grass and joined Andrew. The rest of the conversation was carried on in whispers.

*Andrew:* Is it deep enough Janet?

*Janet:* Yes, I think so. Put your grass in Dave.  
 (Dave does so, very gently).

*Dave:* Like that?

*Janet:* Yes.

I gently laid the little bird on the grass and Janet covered it with more grass. They did not want to pile earth on it, but I told them we should. Andrew put a shovelful of earth on it.

*Janet:* We have to say a prayer now.

*Dave:* What for?

*Andrew:* 'Cos it's dead.

*Dave:* I'll say it then, shall I?

'Gentle Jesus meek and mild,  
 Look upon a little child,  
 Pity my simplicity,  
 Suffer me to come to Thee.

Amen.'

*Andrew:* Let's all say one.

*Janet:* We'll say the Lord's prayer then.

They all say it, and after:

*All in turn:* Bye bye little bird.

Later this afternoon I came across Dave showing the little bird to Denise, the five-year-old visiting niece next door. He had exhumed it.

*Dave:* I'll put him back now, Denise. Did you like him?

*Denise:* Yes, but he's a bit dirty.

*Dave:* Oh, but he's dead. We have to say a prayer now.

*Denise:* What for?

*Dave:* 'Cos we have to.

Then they both whispered 'Gentle Jesus' and tiptoed away.

*Dave:* I'll let you tell your Mum Denise, if you want to.

This conversation suggests that although Dave is obviously a typical infant, he has a great deal of curiosity and showmanship in his make-up. He must have felt terrifically proud when he showed Denise the 'remains', and very superior when he was able to tell her that they must say a prayer because it was dead. His curiosity showed itself when he wanted to know 'What is dead?' I am glad the other children were there, for they gave him an answer which he could understand and accept. Had it been left to me I might have confused him by talking of 'souls' and other abstract ideas.

Whilst I was in the garden with the children I could sense Janet trying to take command of the situation. She is very much the leader, and the other two seem to turn to her naturally for



advice and guidance. 'Is it deep enough, Janet?' Andrew, as usual, was quiet, doing rather than saying, but drinking in everything that was said. He is inclined to be timid and this seems to be magnified when Janet is about.

*August 2nd.*

Never again! In a rash moment I said that Andrew and Dave could paint their toy-box with some old red paint they had found in one of the huts. I remembered to fix them both up with an apron and explained exactly how paint is put on wood. Then I left them to it. Silence fell. The first sign that all was not well was when mother called from upstairs, 'Has anyone seen my best apron? I can't find it anywhere.' My heart sank, and I went into the dining room to see which one of them was wearing it. Of course, it had to be David; David who was painting so enthusiastically but who was managing in his intense concentration to get more paint on himself, the apron, the floor and wall than on the toy-box. It was far too late to do anything about it. Everything was spattered with paint, and the toy-box itself was a gory looking object standing on a mess of bright red newspapers.

'Do you like it Steme?' said Andrew and Dave simultaneously.

'It's beautiful,' I replied rather weakly, knowing full well that I should shortly be in hot water.

'I like it,' said Dave proudly. 'Can we paint something else?'

'We've got to tidy this up first, Dave,' said Andrew. 'It did run a bit, but it will clean up, won't it?'

I answered in the affirmative, though very doubtfully!

This episode has shown me again how children tackle a job and become absorbed in it to the exclusion of everything else. It occupies their entire minds, whereas adults see the job in relation to other things and perform it with these other things in mind. Through experience the adult knows that paint splashes all over the place if not carefully used, and even though he will tackle a painting job with great concentration, he will unconsciously remember to dip the brush only so far into the paint, to wipe it against the side of the tin and transfer it steadily to the surface that needs painting. As we grow older, such behaviour becomes second nature to us. A child, however, must learn this. Painting the article is the great thing that matters to him. He does not notice any mess or splashings he may have made.

This is why I did not shout at Dave and

Andrew for making a mess. Dave never noticed the mess at all. Andrew, however, even though he is only two years older than David, is beginning to see this relationship of the job in hand to other things. 'We've got to tidy this up first, Dave.' It is only the grown-up members of the household who can help a child form a sense of proportion and responsibility. He will not learn otherwise.

*August 5th.*

To-day, I have been pondering the question of what a child's position in the family has to do with the development of the child himself. With our three children, I do feel that family positions are very important.

As Janet was more than eleven years younger than Molly, and showed a natural brightness from the start, she received a great deal of attention. A year later, Andrew was born, and two years three months after that, David.

From the first, David showed himself to be a child who gave and demanded a lot of love from his parents and family. He was a pretty baby and very cuddlesome, so naturally received much attention. Andrew, however, as the middle one seems to me to have been a little left out of things. He is not so quick as Janet, nor as 'sweet' as David, and he always seems to be in the background in anything that concerns them all.

I have spoken to mother and father about this but they see nothing wrong in Andrew's development up to now. They say that he is the image of his elder brother Bill who was, as mother put it, 'a slow starter', but who began to come into his own when he was eight or nine years old.

This answer does not satisfy me. Since I have been at home, I have been watching Andrew when he has been out playing. He always plays at cowboys, and at every available opportunity he is to be found with his gun or tearing up and down the garden path chasing bandits. He does not need company when it is 'cowboys', for he seems to slip into a dream world of his own. Andrew regards himself not as a small boy who goes to school, but as Hopalong Cassidy, the dare-devil hero of the films. Maybe there is nothing significant in all this, for many boys imagine themselves to be cowboys. Andrew's absorption in this fantasy-world seems to me rather frightening in its intenseness. 'Hopalong Cassidy' is a very brave little boy. When he falls and really hurts himself, he does not cry, but picks himself up, mutters, 'I'll get those Indians



and gallops away on his imaginary horse. Everything and everybody in the world of reality is excluded when he plays at cowboys. Andrew lives in this world of make-believe to such an extent that he does dangerous things without realizing the possible result of his actions. Most children, I know, do silly things which could result in disaster, but Andrew, when he really is Andrew and not Hopalong Cassidy, always goes out of his way to do the safe thing. For instance, if David is playing on the home-made see-saw, Andrew will stack bricks at the side to prevent it wobbling, 'so's you won't hurt yourself, Dave'.

Imagine our alarm then yesterday, when we discovered 'Hopalong Cassidy' about to lynch David. He was deadly serious about it too, and had a skipping rope tied tightly round David's neck. David was crying, and saying that he, '... did not want to be lynched.' We had forcibly to remove the rope from Andrew's possession. For those few brief moments it was as if Andrew was some other personality. I feel certain that this cannot be good for a child.

Andrew is not always 'Hopalong Cassidy' to such an intense degree. Sometimes the real Andrew emerges from play and we see a very hesitant little boy who is ready to cry through sheer timidity at the first sign of anyone's speaking to him. I think the seriousness of all this lies in the fact that Andrew plays cowboys by himself. If he had someone of his own age with whom to play, the make-believe could not be so great, because the sheer physical presence of another small boy would make Andrew realize that they were only playing a game. David cannot often be coaxed into playing with Andrew; he is not at the cowboy stage yet. So the only solutions there seem to be are, either to encourage Andrew to bring some of his school friends home, or else to wean him away from cowboys altogether and encourage him to take up other interests.

People who know our family usually say how lucky the three youngsters are to have four grown-up brothers and sisters. Lucky or not, I feel certain that Jacqueline, Bill, Molly and myself have had quite a lot of influence upon the children. We as older brothers and sisters have an enjoyable rôle to play. On the one hand we are young enough to get down on all fours and play with them more or less on their own level; but on the other hand we are old enough to enforce

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discipline and be a 'second-line' mother and father to them. They bring us their problems and secrets and generally confide in us. We have to take great care not to take sides, either with mother and father or with the children, when there is any issue at stake. This could easily be done, as we agree that we each feel particularly drawn towards the child whom we most resembled at that age.

It is very strange how we older ones 'see each other' in Janet, Andrew and David. We can all see the resemblance, both physically and mentally, between Janet and Jacqueline, a fair-haired child with blue eyes, and long, straight limbs; a child with a very alert mind which retains facts and conversations long after other people have forgotten them; a child who is precise and decisive, yet motherly and comforting at the same time.

We all see Molly in David. Molly was the youngest of the older children and received much attention from everybody on this account. Mother shakes her head at this, but we others know! They were both 'Mummy's babies' for a long time, and loved to be hugged and cuddled by all.



Andrew is the image of Bill. Bill's Infant teacher now teaches Andrew, and she often calls him Billy. Mother says that mentally too, Andrew resembles Bill in his shy and slow manner at first, but gaining more confidence as he gets to know people.

That leaves me. Mother says I was like Janet. I might have been physically, but deep inside me, I know I was more like Andrew. I had an elder sister who was very clever, as Andrew has. She could play the piano a little, do all her school work with ease, and could take efficient charge of any situation. I was slower and found it hard work. I can clearly remember how miserable and inferior I felt when people would applaud Jacqueline for being the 'little mother', and would beam approvingly at Bill when he was introduced as 'my only boy'. Nobody seemed to bother about me.

I can remember Topsy, a lop-sided black dolly I made from an old woollen stocking when I was seven or eight years old. Topsy and I used to play together for hours on end, in much the same way as Andrew plays cowboys. I loved her because we both decided right from the start that I was the cleverer, and so *I* was to give the orders. Topsy was a very faithful follower. This strong attachment lasted until I was thirteen and Topsy, battered and lumpy.

This digression about who resembles whom now brings me to the question: If the three children resemble us so much, why do they not play the same games and use their leisure time similarly? The house and garden are the same; the park and swings are still there.

When we were their age, the four of us used to play together. We often had fancy dress parades, or acted charades and original plays. If we did not have sufficient players we would fetch in our friends. Having a May Day was one of our favourite pastimes at any time of the year.

'Don't mention May Days and May Queens', says mother nowadays in a faint voice. She remembers one particular May Day.

'Very well, you may all bring *one* friend back to tea to-morrow and I'll get out the steps for the throne.'

Naturally, when we got to school, we told our friends that we were going to crown *our* May Queen on the back lawn at home, and that we could invite one person each to tea. Unfortunately, everyone thought that the invitation

meant *him*! So we four trooped home followed by twenty-four hungry-looking would-be participants.

I know *now* what mother must have felt, but she found sufficient food for twenty-eight children, getting neighbours to bring some in as well, and the garden began to look and sound like a fair-ground. We had a wonderful time, and when the last friend had gone, all that was left was one exhausted mother; one empty larder and four full-to-the-brim children loudly clamouring for another May Day . . .

So far there is no chance of another May Day in our garden, for Janet, Andrew and David do not bring friends home with them. They do not seem to feel the need for playing with other children. Perhaps we had fewer toys and had to make up our own games and amusements. We had no elder brothers and sisters to buy us extra books and toys; neither had we a television set, so we either played with each other or brought our special friends home with us. I am beginning to wonder whether too many toys may lead to duller and more passive play.

*August 10th.*

Up to now, in this diary, I have been giving my own impressions and opinions of the children, but to-day I thought I would ask mother what she feels about David, and have jotted down some notes after our talk.

David is a happy child and very generous; ostentatious in showing his love for anybody, with big hugs and big kisses, and likes to be loved back. He brings his troubles to his mother, and recounts them while cuddling in her arms. He is up in arms if he thinks himself misjudged; he cries if spanked, but never if given a reprimand, even if the latter is intended more seriously.

He is very 'sharp' about the house, noticing where things are, and bringing them to mother if she cannot find them. Mother says that he is intelligent in that he can anticipate stages in routine jobs. For example, if mother murmurs to herself, 'Yes, I think I'll wash to-day', David immediately goes and begins to take up the little mats in the kitchen. As soon as the clothes are in the electric washer, but not before, David fetches the pegs and clothes line. When the clothes come out of the washer, he fetches the white enamel bowl used for carrying them into the garden.

He will never declare himself beaten. If he has to get something from the cupboard and he



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cannot find a stool to stand on, he pulls open one of the drawers underneath the cupboard and stands on the edge. Dangerous, no doubt, yet ingenious and purposeful.

*August 12th.*

I am beginning to believe mother when she says that Dave is intelligent. He took me round his garden to-day, and pointed out the various flowers. I am amazed to find that he knows words like *Agrostemma* and *Aquilegia*, and can also fit the correct flower to the name. He is a keen little gardener and it is agreeable to see a very tall man, his daddy, leaning on a spade and talking 'flowers' to a little boy, also leaning on a spade.

*August 16th.*

To-day, Andrew and Dave were in mother's 'black-books'. Recently they have both taken to throwing stones and have been told repeatedly that it is dangerous. Our next-door neighbour told them about a little girl who was hit in one eye with a stone and was blinded. This seemed to impress them, and as far as we know, they threw no stones yesterday.

To-day, however, one of them must have smuggled a tennis racquet from the house and we found them on the back lawn merrily playing bat and ball with the racquet and some stones. Andrew was batting and David was bowling. Andrew narrowly missed David's face with one stone he hit, and before we could get to them, had hit another one through one of the big kitchen windows. Mother smacked them really hard, saying that she was punishing them for throwing stones. I noticed that each faced the punishment in different ways. Andrew waited in silence and received the spanking without a word, trying hard not to show that he was crying. David, on the other hand, began to run away, saying hurriedly, 'I'm sorry Mummy, I won't do it again.' As mother came up to him, he began sobbing wildly and screaming, 'Don't pank me Mummy, it was Andrew's fault. I'm sorry, I'm sorry, I'm sorry Mummy. Don't pank me.' Mother wavered, then catching my eye, administered the spanking.

Both of them ran and hid in the hedge in the front garden, one screaming, the other weeping quietly.

*Myself:* You know, you hit them too hard just then.

*Mother:* Well, it will teach them a lesson. They've got to learn not to throw stones.

*Myself:* But will spanking teach them? You've done it before, but they soon forget about it.

*Mother:* Well, what would you have done?



I hesitated for a moment, then brought the two boys in without a word, led them upstairs and told them to get undressed. I then set the alarm clock for 5.45 and said, 'You are to stay in bed until the bell rings.'

*David:* But it will soon be television time.

*Myself:* Well, you've only yourself to blame.

*David:* (screaming again). It wasn't my fault. It was Andrew's. I'll tell Mom. I want to see television.

*Myself:* (firmly). I'm sorry, you can't.

David then screamed, entreated and cajoled, but all to no avail. Andrew never said a word but wept to himself under the blankets.

*David:* Janet can't look at television then.

*Myself:* Yes she can. She hasn't thrown stones.

I closed the door and went downstairs.

We could hear David screaming, but I would not let mother go to him. She was a little worried over my 'modern ideas', but said nothing more. We talked about Andrew's 'bottling everything up inside him', and agreed that it would be best perhaps to give him a little more attention than usual for a few days or weeks.

*August 18th.*

It is early to say for sure, but I think the forty-minute spell in bed has worked. We heard David telling a young visitor next door that it was naughty to throw stones and you got sent to bed if you did. Andrew of his own accord came and apologized to mother.

*August 23rd.*

Janet has been playing by herself quite a lot these holidays, but even though she has no little girl companions at home, I am sure she has quite enjoyed herself. She has manufactured countless school registers and hospital charts, and never seems quite able to make up her mind whether she is going to be a teacher or a nurse when she grows up. I came across one of her 'medical reports' as she calls them, and some of the entries were amusing.

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Date	Name: Colin Marshall
1/8/52	Complications all night.
3/8/52	Going on very nicely now.

Her diagnosis for Grannie was 'roomatoid-artherritus', and for a neighbour of ours, 'ill; overworked.'

*August 26th.*

We have been drawing to-day. It was raining hard this morning, so the children could not go out. They looked a little miserable, so I suggested drawing and sticky paper work. There was silence for about three minutes while they all tried to draw a man, then they began comparing work.

*Andrew:* Gosh Janet, yours is funny. He's got a square body. What's he got a square body for?

*Janet:* It doesn't matter. I wanted him to have a square body. Anyway yours has got thin legs.

*Andrew:* (hotly) They're not thin legs. They are like Bill's with corduroy trousers on.

*Myself:* (busily writing) Sh . . . Sh . . . Sh !

*David:* Mine's got curly hair.

*Janet:* Yours is good David, but *you* forgot your eyebrows Andrew. And your coat pockets.

*Andrew:* They don't have to have pockets on. Everything doesn't have pockets.

*Janet:* But a man has pockets . . .

*Myself:* (frowning) Sh—Sh ! I'm trying to write.  
Silence.



*Janet: (sotto voce)* I'll bet Steme says yours is funny.

*Andrew: (in a similar voice)* It's not. Yours is funny.

*Dave:* Look, mine's got curly teeth. Steme, they won't look. Mine's got curly teeth.

I gave up letter writing in despair.

*Myself:* Now you have finished your man, would you like to draw a picture?

*Andrew:* O-o-o-h yes! I'll draw a ranch, and horses and cowboys.

*Dave:* Can I draw a ranch as well, Andrew?

*Janet:* No, you've got to think of something for yourself.

*Dave:* But I thought of a ranch.

*Andrew:* All right Dave, we'll both draw a ranch shall we?

*Janet:* Well, I'll draw the house I'm going to live in when I'm married.

I gave out crayons and they settled happily to work. Looking at the completed pictures I was surprised to find that Andrew's were far better than Janet's. He had many realistic details and even a bit of perspective in the ranch house roof.

### September.

September is now upon us, and the children's holidays are drawing to a close. I asked them to-day whether they had missed going to the seaside this year. (Earlier in the year father had put to the vote whether we were to have a seaside holiday or a television set. There was a unanimous decision in favour of the television set). They said that the holidays had passed so quickly that they had not had time to think about it. I noticed that mother looked up when Janet and Andrew said that the holiday had passed quickly. She thinks that the holidays are far too long for children.

*Mother:* They forget everything they've learned, and they can never find enough to occupy themselves with.

*Myself:* Well, ours haven't been bored.

*Mother:* No, because you've spent a lot of time with them. But how many mothers can play with their children all day? They have other things to do.

*Myself:* What about the mothers taking it in turn to take a group of children to the museum, or for a picnic in the park with games afterwards? If the mothers went in pairs I'm sure they'd enjoy it too.

*Mother:* It would need some organization.

*Myself:* But it would work, wouldn't it?

*Mother:* Yes, I think it would.

### September 8th.

David started school to-day. He was as quiet as a mouse at breakfast and kept saying half-heartedly, 'I'm sure they've made a mistake.' Eventually, as no one agreed with him, he lapsed into silence.

Janet and Andrew went into the hall to get their coats when it was time to set off for school, and to our surprise, David followed them.

'Will you get me my coat, Janet? I haven't got to be late for school.'

He put his coat on and stood waiting for mother.

'Mummy, you'd better hurry. We've got to go now. I've got my hankie. Have you got my dinner money?'

The three children and mother set off together at a quarter to nine, and mother returned alone at a quarter past.

*Myself:* Well, how did he get on? Did he cry?

*Mother:* No, but he was very near to it. A lot of the other children were crying, and I think that upset him a little. I found his teacher and gave her his dinner money, then I came straight home.

*Myself:* Are the other mothers still there?

*Mother:* They were when I left, but the teachers were suggesting that they go home too. I hope Dave will be all right. I didn't want to leave him, but I thought I'd better before he started crying.

*Myself:* Oh, he'll be all right and he'll soon settle down.

*Mother:* But he looked so small to be left.

Poor old Mum was very near to tears herself. During the day she has been saying repeatedly, 'I wonder what he's doing now?' She could not wait until half-past three, but was round at the school gates waiting for him half-an-hour before he was due. He was borne home triumphantly, and of course we asked him the inevitable questions.

*Mother:* Well, what have you been doing?

*Dave:* We did daft things Mom. We played wi' sand!

*Myself:* Is that all?

*Dave:* Well, I helped to give out the knives and forks when we had dinner. I've got to do it again to-morrow, so we haven't got to be late, Mummy!

### September 12th.

To-day is the end of the first week back at school. David cried on the second day, not while mother was there, but after she had gone home. He cheered up, his teacher said, when she reminded him about giving out the cutlery.

Janet seems to have settled in at the Junior school and was very proud when she got her first lot of sums right.

Andrew, too, came home and in a jubilant voice told us that he had got his 'cream-bun' sums right. 'The teacher doesn't call them cream-bun sums though.'

### Mid-September.

I am now back at College, having waved a cheery goodbye to the three children who have promised most faithfully to write to me.

### September 26th.

'Dear Helen,

We are learning question marks at school? Billy is



a good boy he is going to pull my tooth out? Andrew is writing on his slate? We are going to buy you a pretty scarf? Wich colour wood you like? Mummy is sending you a new coat?

Love from  
Janet (and Andrew and David)  
XXX.'

*October 16th.*

'My dear Helen,

I am going to learn real writing. Molly is going to teach me. Daddy says he is going to take Andrew to the swimming baths on Monday night.

We all love you.

love from Janet. XXX'

*November 5th.*

'It is Billy's berthday to-day. Mummy has made some toffee and we will have a bonfire tonight. Must close now. Andrew says he will write.

Love from us all  
Janet, Andrew, David.'

To-day I received my very first letter from Andrew, and it is one I shall always keep.

*November 29th.*

'Dear Helen,

I love you and I risseed [received] your letter and you will bee pleased to no that I hade a star for my sums.

And Peter he is Just on munniy sums. Mummy hAs been paprine billy's room and panting the door. She has creemed Billy's book case and will he be pleesd. and I will cloAze up goabby [goodbye] Helen.

luve from Andrew'.

I have laughed and laughed over this letter, but even so, I think it is a good attempt by a child who is not seven until next month. I had a 'letter' too, from David. I *think* it says that he likes school dinners and a little girl called Jennifer.

*Christmas.*

I would never have believed that a child could alter so much after only one term at school. We no longer have a sweet, cuddly four-year-old brother David. He is now a twinkling-eyed mischievous rogue, who has had to have several reprimands from father for being cheeky. He is still as sharp and alert as he was and his powers of wheedling have greatly increased. We have also noticed that he is more independent and now prefers to do for himself such things as cleaning his shoes.

He is now quite aggressive, because he is by far the biggest boy in his class, even though he is no older than the others.

In David, therefore, we have the case of a child whose development is changing and adapting itself to new situations and circumstances. He is no longer the centre of attraction as he was at home, but one of many in a class; and he must

therefore rely on himself alone to find a place in this new community at school.

Fortunately, mother was prepared for this change in David, having experienced it with the rest of us, so she is not unduly alarmed. Mother tells me, however, that some of the other mothers of 'new-starters' resent the change in their children, believing that in some way the teachers are responsible. They fuss over their children when they come out of school and try to keep them just as they were before, instead of realizing gladly that their child is adapting himself to new situations and is emerging as an individual in a crowd of other children.

The 'scholarship bug' has already bitten Janet. She listens to what the girls in the top class have to say, then comes home and tells us how hard the exam is. In her own mind, however, she has already passed it and is anxious for mother to buy her a green gym tunic and a satchel in readiness for her entry into the grammar school. Mother tells her that it is a little early to think about going to the grammar school, but Janet usually replies, 'Well, Mummy, you might be too busy to buy them when I've passed, or we might not have got any money'.

It is surprising how much this scholarship examination occupies a child's thoughts. No word need be said on the subject at school, for the thought of it works in many children's minds right through the Junior school years. During the holidays, Janet has been talking about it continually, and has been asking us to test her by setting her sums. We have not done so, and have tried, fairly successfully, to turn her thoughts to other channels. Both mother and father think it ridiculous to start a child worrying at such an early stage. Naturally they hope to see her win a scholarship when the time comes, but think that in her case it would harm both her health and her school work to press her.

I am very pleased to be able to record that Andrew is not so shy as he was. Father, a keen swimmer, has begun taking him to the swimming baths on Club night, and Andrew really enjoys these occasions. He chatters to father on the way there and enjoys himself hugely in the water. He has made a special friend too, who now visits our house after school to play with him. I fancy that the swimming and the new friend are drawing Andrew out a little, so that he is losing some of his shyness. I hope it continues.



*January 22nd.*

'Dear Helen, on Monday it is your Birthday so I do wish to send you my gud wishies and a gud ciss.

I do hope that you have a lot of lovely presents.

Love from Andrew. XXX'

*January 27th.*

'My dearest Helen,

I am sending you this letter to wish you a happy birthday. How are your essays getting on? David and Andrew will write to you. I have some very good news to tell you. We are going to the seaside this year and Daddy has promised to double every penny or half-penny we save, like he did for you when you were little children. I send you a big kiss.

love from Janet. XXX'

ps. give my love to the girls and give them a big kiss for me.

This last letter from Janet was written in 'real' writing. During the Christmas holidays she decided it was more grown-up to do 'real' writing. Accordingly she began copying words from my letters home and progressed quite rapidly after realizing that 'real' writing is only ordinary letters linked together and not something mystifying as she had hitherto thought.

*March 14th.*

'Dear Helen,

Have you finished at school yet? Have you got a job? Jacques sase [says] have you applied for one? Jacques sase you shud bee duing about now. How are the egzams? are you duing well? Smell at this paper.

Mummy has bought a cabinet for the citchen it is cream and Green and is made of wod and glass.

lots of love from

Andrew.'

*Easter Holidays.*

'Have I still got the bluest eyes in the family, Steme?' This is one of the many remarks Janet has made whilst admiring herself in the mirror during these holidays. She is getting quite vain over her appearance, and now that she is eight years old firmly believes that she is very grown-up. She rescued an empty lipstick case from my tidy basket a few days ago, and has been playing with it ever since. Empty scent bottles find their way into her desk and emerge full of water. They are then given away as presents.

She is a typical little girl. She cuts such a funny figure as she teeters around in an old pair of court shoes with dabs of lipstick on her face, that we long to laugh. We never laugh while she is there, though, for this make-believe play is part of the fun of growing up, and it ought not to be spoiled.

Christmas seems such a short while ago, yet the children have grown much bigger. Andrew, now taller than Janet, is bursting with pride as he has been chosen Captain of the Infant school. He

has made friends with youngsters at the swimming baths and he has his special school friends who now come home with him. What a difference from nine months ago.

David, no longer a baby, is proving a better companion for Andrew, and plays with him and his friends. This constant association with older boys is helping him to stand more on his own feet, and Mother is not trying to hinder this 'growing up' business.

He is still a very loyal member of the family, and insists that it is his job 'to love everybody'. Other self-appointed jobs are, 'Helping Mom with baking cakes', and 'letting Andrew have my bath because he doesn't mind'.

Janet seems to have changed less than the boys during the past nine months. She is still the leader, still keen on school, and still an ardent reader. Since going into the Junior school however, she has become a little less sharp with the other children and more inclined to 'mother' them in a gentle and less bossy way.

## POSTSCRIPT

The above study of 'three ordinary children' in a family of nine was submitted as part of the work in education of a student at this college. It does not follow the normal pattern given in the college 'child study schedule', but is a descriptive account of children living within a family setting as seen by an elder sister in the family. Her observation is both acute and sympathetic. She both sees and *feels* the situation from inside the family circle, and is involved in it through her own warm affection. Her description lacks in places the certainty of an impartial and 'objective' observer; she does not measure intelligence or aptitude, quote medical or school reports, administer standardized tests in arithmetic or English, or estimate personality qualities on a five point scale. But in this known and understood family setting is she not wise to refuse to parade the paraphernalia of psychological and personality testing? Facts about a personality when expressed in performance can be statistically stated, but a human being is more than an aggregate of performance quotients, and can only be understood adequately when playing his part in his normal and accepted circle or group, free from any consciousness of observation. That is the value of this study, both to the student herself and also, perhaps, to other teachers and parents.

DAVID JORDAN,

*Principal, Dudley Training College*



## Book Reviews

### **Living and Learning in Nursery School.** Marguerita Rudolph. (Harper and Brothers, New York. 22/-).

Mrs. Rudolph, who is the head teacher of a private nursery school in New York, collected the material for this book during 16 years' of nursery school teaching. She has worked in several Child Care Centres and at the United Nations International School.

The chapters of her delightfully fresh and inspiring book, reveal a sensitive teacher who enjoys the company of her children and who finds her work intensely interesting and satisfying. Her presentation of nursery school life and learning expresses the fullness of joy that pervades the best of our nurseries.

Side by side with her vivid portrayal of life with the children, she explains and clarifies their point of view, simply but with deep insight. A wealth of wisdom is packed into single, short sentences and followed by illustrations which experienced teachers immediately recognize as accurate reports of actual events on ordinary days in any nursery school. In Chapter 5, for instance, Mrs. Rudolph qualifies her opinion that grown-ups can seldom dance successfully with little children, by telling the story of the Irish Miss Farrell, a domestic worker in the nursery, who danced a jig with the children on St. Patrick's Day. The music was irresistible! When Miss Farrell swished lightly into the swing of the dance, her rhythm and gaiety contagious, all the children (even those who seldom danced or sang) joined in. 'Clapping hands and hopping and jigging, everybody dances with Miss Farrell. She nods and smiles companionably to each child as she takes a partner by the arm. "More! More!" The children are indefatigable but Miss Farrell ends the dancing in a merry mood. She has actually shared a dance with the children spontaneously, with sensitive attention to each child.'

This is essentially a book for the teacher in training. It is also extremely valuable for experienced teachers who need to stand back to review their work in the light which Mrs. Rudolph sheds on everyday matters and the developments which her chapters suggest.

Unfortunately, the criticism that life in some of our nurseries is too rigid and narrow is fully justified. In this book, there is a vision of a rich, varied life, full of zest for experiment and discovery; warm friendships and mutual helpfulness which is possible in all nursery groups—everywhere.

Part I deals with the first experiences of children coming to nursery school and getting used to group living; early friendships and delight in new adventures and explorations.

Part II, the most stimulating section, deals with the curriculum in action. There is a chapter on *Prejudice—what is it?* which gives an absorbing picture of democratic and unprejudiced living in the nursery where children of all colours, races and creeds work and play together in harmony. 'They share the same human needs, naturalness, practical brightness and their child qualities . . . their different background or origin is a mere incident.' Mrs. Rudolph illustrates her point of view with examples from her work at the United Nations' School (a private co-operative school for the young children of United Nations' workers). The glimpses she gives us of an inter-racial, inter-cultural, inter-lingual life not only fascinates but add something quite new and unexpected to our understanding of the nature of human relationships among the very young. The story of three-year-old Helen, a Chinese child, who knew only two words of English, 'yes' and 'no', and four-year-old English-speaking Julie is unforgettable. During her first few days, Helen stayed quietly in one spot in silence and solitude. The teacher could not talk to her in Chinese and Helen wasn't ready to respond to strange adults. She sighed and sobbed a little. But Julie kept a watchful eye on her. With exquisite sensibility she kept her distance and made no rush at friendship. But she listened when Helen and her father talked together in Chinese. Then, after a while, she approached her and, 'with the genius children have in using imagination in accordance with their immediate feelings', Julie spoke to Helen in 'pretend' Chinese—a language full of vowel effects and short accents and deliberate mouth movements. Accompanied by Julie's simple gestures and sincere friendliness, the pretend Chinese brought a surprised but responsive expression to Helen's sad face. And with extraordinary and beautiful sympathy on the part of Julie her reserve soon began to melt. Mrs. Rudolph tells us more about this relationship, illustrating how the four-year-old actually sensed what was best for the younger child. Julie was an American negro child, brought up in the U.S.A. 'But what conclusions can one draw from that?' asks Mrs. Rudolph.

In the matter of creative activity, Mrs. Rudolph takes a broad view and reminds us that artistic expression and satisfaction are achieved in passing

moments all day long—with bodies and voices; with words, song, music and dance as well as with all kinds of materials—even the cake-paper that was quickly fashioned into a gay little bracelet. She is very definite that the principle in the nursery is 'art for the artist's sake.' She advises us wisely about children who avoid particular media and gives valuable examples of the 'brief guidance' that is sometimes necessary when the plans of individuals conflict with group expression. To the question, 'Can a teacher advise or instruct a child in being creative?', she answers, 'she can only strive to be aware that the particular creation has special meaning to a particular child.' She gives us delightful illustrations of spontaneous singing and improvised songs, declaring that both are natural expressions of almost every child.

Mrs. Rudolph takes as her third 'essential area of learning' in the nursery school—the provision for the children's discovery of what the world is like.' The neglect of this aspect of life in some of our own nurseries is a serious defect. We are quite sure that there is no place for 'lessons' in the nursery but we should be just as sure that children want opportunities to discover reality on their own sensory and intellectual level. They cannot do so, unless we provide situations and materials for investigation and discovery, for experiment and for interested watching. 'The nursery school teacher *deliberately* introduces meaningful materials—seeds to plant, fruits to cut up, animals to feed, a stove to cook on . . .' says Mrs. Rudolph. Not a day should pass without some spontaneous investigations and observations; persistent enquiries and exhilarating discoveries. Fresh and stimulating things must be brought into the playroom and introduced into the garden. The excellent illustrations of actual happenings, vividly explain how curiosity leads to experiment—'what will happen?' Then to questions—'what's inside?' And to expressions of discovery—'I hear it *splashing*', 'it smells like . . .', 'it tastes slippery.'

Evaluation of the benefits children derive from life and learning in the nursery school and a discussion on teachers in action, occupies Part III. Because growth is the most important achievement of small children Mrs. Rudolph assesses nursery school experience in terms of the growth of individual children. Does the school serve the particular needs of each child as he grows? It is a searching question for all concerned in nursery education. Needs change with development and individual needs are different



at different times. It is our responsibility to meet these changes through varying opportunities and widening of experience as well as through greater demands. Some children need help in living up to their growing competence and maturity. This help, says Mrs. Rudolph, comes from co-operation between parents and teacher.

So in conclusion I warmly recommend this book to parents as well as to all who are concerned with nursery education.

E. R. Boyce

**Aggression and its Interpretation.** Lydia Jackson. (Methuen, London. 21/-).

Lydia Jackson is one of those who use projective techniques and clinical studies in conjunction—her book is the result of this combined approach and as such is to be welcomed.

In the first part which reviews some of the voluminous literature, we find that aggressive emotions cover joy, sociability, sex, self-assertion, anger and curiosity, and that they are 'out-going', 'expansive', 'positive'. This definition gives considerable scope to the writer, who also makes use of a comparable wide definition of sadism and masochism. This is not unusual in psychological circles, though it may be somewhat confusing to the uninitiated reader, but he can console himself by realizing that it is not always agreed with.

In the second part Mrs. Jackson describes a new and ingenious projection test devised by her which she first used in a hostel for difficult and delinquent adolescent girls during the war. An ingenious application of similar test material is used to elicit 'Family attitudes', and there follow comparative studies of normal, delinquent and neurotic children. Even the statistics need not worry those not familiar with the mysteries of Chi squared.

Part three is clinical and covers much the same ground as part two, whilst part four is devoted to Interpretation and Theory.

Perhaps the most generally useful part of the book is the distinction between positive or creative and negative or destructive aggression. It is the second which Mrs. Jackson points out has been most studied and the first which needs to be given its rightful place in child development. This is true and is useful to have stated once again.

The book is thoughtful and one that can be read by anybody with a smattering of psychology who wants to know what some psychologists think about aggression as defined by the author. He will gain access to part of

the literature on aggression and delinquency, but there are to my mind some important omissions: Mrs. Klein is not mentioned, nor are such pioneers in delinquency studies as Eichorn. Furthermore, there is no reference to aggression as an expression of the ruthlessness of instinct. It may perhaps be remarked here that those with biological training may be irritated by the too free use of terms like heredity.

The difficulties of Mrs. Jackson's dual approach are these: on the one hand testing methods require somewhat rigorous statistical validation if they are to make up for their tendency to superficiality and on the other hand the individual case studies require to be conducted with exacting care if they are to reveal the depth of experience they can give. Since the two disciplines require such different talents and training, those who combine them run into the danger of falling between two stools. It cannot be said that Mrs. Jackson completely avoids the danger.

The main criticism of this book is, however, different in kind and may be stated as follows: the impression can easily be gained from it that healthy children show only positive aggression and as a consequence it may be believed that negative aggression is

due to maternal anxiety. However much support this thesis gains from the material in this book it is unlikely that any mother or teacher will be able to confirm it.

The price, 21/-, is high, presumably because of the illustrations. One might, however, expect a more adequate index from this small expensive volume.

M. Fordham

**Learning out of School.** A brief guide to the Educational use of Museums. Molly Harrison. (Educational Supply Association, London. 3/-).

This nicely got-up little book, written ostensibly for teachers, should be digested also by parents and guardians and those in charge of Museums, castles, waterworks, exhibitions, cathedrals, and other places apt to be visited by schools. The author writes of where, how and when to take school parties, and how to benefit after the visit. The joys and difficulties of the Museum teacher herself, or himself, emerge; and there are hints as to the conduct of visiting schoolteachers who accompany groups—some of them, apparently, knit.

There are hints for Museum administrators, too. I join with Mrs.

## SCIENCE IN HISTORY

J. D. BERNAL

HERE in one volume is an account of science and of history from the earliest times to the present day. The result of patient research (it has taken six years to write) and the mature reflection of a profoundly original mind, this monumental work may be considered Professor Bernal's *magnum opus*, not only because of the vital importance of the story it tells, but because it describes with rare clarity how the powerful instruments science has placed at our disposal came into being, and what they can do for good or ill. 992 pp., *Illus.*, 42s. net

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Harrison in her feeling about the push-button type of Children's Gallery, so lovingly devised by some of the larger Museums, so ingenious, so truly educational, if only the visitors would relax and take it in. Many children, however, enjoy pushing buttons so much that in the absence of all supervision but that of a uniformed attendant, usually too far gone in despair to be helpful, button-pushing becomes their only objective.

The author insists on the importance of a preliminary visit, and preliminary study or at least choice of subject, by the teacher of the group. 'What a world of difference there is between "looking round" a Museum and "looking for" something in one.' But her main theme, and the appeal all through the book, is for the right attitude on the part of the schoolteacher. 'What do we expect a boy or girl to *get* from a Museum visit? Facts? Figures? Lumps of information? Surely not. Rather do we hope to sow a tiny seed of interest . . .'; and her theory of education goes much further than that, for she believes that by seeing and comparing and thinking about things seen in Museums the mind can be trained to think broadly, compare wisely, and understand, in time, relationships of object to object, man to man, country to country.

To teach 'implicitly', if one may so use the word, is one of the most difficult of all educational skills, and one can scarcely do it consciously. The aware are already awakened, the dull sleep on. I have watched an expert, enterprising teacher, taking out her big girls for a 'neighbourhood' expedition, spoiling it all by saying in their hearing, 'It's so *good* for them to see this. Now, girls, isn't this interesting, etc., etc.' A Museum could provide for children something of what the rare, intellectual home provides where education is implicit in the surroundings, books, furnishings, conversation and knowledge contained within it. But a Museum can play this kind of rôle only if teachers and Museum officials intend it to do so. Mrs. Harrison paves the way for this kind of co-operation.

John Waterman

### **An Outline of the Economic History of England to 1952.**

D. W. Roberts. (Longmans Green, London. 10/6).

This is an excellent brief survey giving a clear picture of the economic evolution of this country as a continuous process. While Mr. Roberts does not wholly solve the problem of how to combine a description of one section of the economy, say transport, over a reasonable period of time with

the more difficult task of giving a series of panoramic views of the economy as a whole; he nevertheless comes as near to doing so as any author of a text book of this size and scope that I happen to have read.

The faults of this book, as I see them, are for the most part the almost inevitable ones arising from an attempt to summarize so much in 325 pages. To one who knows the story already the book appears to be a masterly synopsis; but how does it strike the young student who comes more or less fresh to the subject? Without knowing quite why, I feel that a few illustrations would be worth the extra cost. And could not some things be said even in an economic history in such a way as to cause the reader at least to smile if not to laugh? The only place I found myself smiling in the whole book was at the picture of Bolingbroke who 'propped up between two haycocks' read 'Swift's letters, uplifting his eyes to Heaven not in admiration of the author but in fear of rain.' We could do with more of these touches.

I found the map on p. 57 illustrating enclosures in the sixteenth century confusing—a key is such a help and I thought it a pity that some indication was not given here or in the text of the true proportion of the movement in the sixteenth century.

Some statements appeared not wholly true because, I think, tenses had not always been changed when new editions were published. Is it true to say 'Bullion *is*, of course, essential for currency purposes,' or 'the Gold Standard Act was passed in 1819 establishing the *present* currency system' (p. 88 and p. 262—my italics). The statement that Disraeli came to power in 1871 (p. 270) must surely be a misprint.

'The Agricultural Revolution' as a heading for Chapter IX, Part III, was also to me confusing. Is it not conventional to apply this term to the enclosure movement of the eighteenth and early nineteenth centuries, and the changes in technique associated with such names as Tull, Townshend, Bakewell, etc.? But all this is dealt with in Chapter I of Part III, not in IX.

Finally Chapter XV of Part III is, to me, not so much a 'Conclusion' as something tacked on at the end in an attempt to bring everything up to date. I confess I do not know how else this is to be done without rewriting the whole section.

However, all these criticisms are of comparatively small importance. Those whose lot it is to teach Economic History to Ordinary Level G.C.E. candidates will, I believe, be very grateful that this excellent outline has been brought up to date.

Harold A. Pratt

### **The Story of People. Anthropology for young people. May Edel. (The Bodley Head, London. 12/6).**

The author of this introduction to anthropology writes as a pupil of the great German-American Anthropologist, Franz Boas; from his work on the Eskimo and her own study of the Bachiga, she gives accounts of two distinct primitive cultures. The Indians of the North-West, Pueblo Indians, the Australian Blackfellow, the Aztecs, Man the Hunter, Farmer and Metalworker, all these she presents in some detail, linking up their archaeological parallels, their development, the geographical environment, the causes and results of their needs. The basis of all cultures is Need, and she brings out this point very forcibly; she is also careful to mention such details as the preference of the Eskimo for winter, this season being, for him, much more comfortable than summer; and the shocked reaction of the Bachiga girl to the Western idea of marriage without bride-price. She is determined to break down prejudice and so, 'to extend the old idea of kinship. The group which is regarded as that of fellow man, whose killing is always murder, has been growing larger, from clan to community to nation, till now it is beginning to reach out tentatively to include the whole world.'

The adult reader with just a little awareness of anthropological formulations may reel a bit, so vast is Miss Edel's field, so difficult some of the primitive institutions she presents. Matriliney, initiation, ancestor worship, bride price, *angakoks*, are fences which she takes very easily; boat building, totem-poles, trade routes, husbandry, herding, genes, blood-groups, Nazis and the slave-trade, make part of what Americans call the 'overall picture.' She compares, constantly, customs or objects or organizations of Western civilization with primitive parallels, and, what is perhaps more important, primitive with other primitive. Just occasionally her mass of information gets a bit out of hand and tends to infelicity of phrase: 'Chickens are about the only Old World animal that may have trickled in from a separate stream.' Sometimes her desire to leave nothing out makes a sentence almost incomprehensible.

The illustrations are really *very* bad. While it is possible to illustrate a Bachiga village or Eskimo tug-of-war in a dashing, sketchy style, the representation of 'racial types', artefacts, techniques and 'objects of material culture', require precision and some indication of scale. No bibliography is given; considering that most anthropological works are unsuitable for juvenile reading this may be as well,



# PITMAN

## TEACHING THROUGH PLAY

By **Leslie Daiken**. A most interesting and fascinating study of the history and origin of various traditional games, and their underlying purpose and significance. Suggestions are given for using this knowledge in relation to other subjects in the curriculum. The author is an expert on this subject, and is founder of the 'Toy Museum' which has caused so much interest. Illustrated. 8/6.

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but teachers would have been glad of some indications. For Museum teaching, for projects on United Nations or World Peace, as an extension of the Geography, History or Scripture lessons this book will be most useful.

*John Waterman*

### Castles. Allen Brown. Churches. Edmund Vale. (Batsford. 7/6).

At school one remembers drawing a neat little labelled diagram of a Norman castle followed some pages later by a rather different one to show a concentric castle built by Edward I in Wales. Quite why the one was so different from the other, if one were honest with oneself, was not really very clear. The main attraction of this small and readable book is that it explains why, as well as how, the castle developed. For example, square keeps were superseded by cylindrical ones in many cases because the corners of the square ones were so vulnerable. Again, to explain the differences between an eleventh-century castle and one built in the thirteenth, there is a century of development of the bailey defences based on a changing conception of the function of a castle, and all clearly explained by the author.

The book is in fact a concise and logical account of their development from the days of the motte-and-bailey castle illustrated on the Bayeux Tapestry. The second half of the

twelfth and the early part of the thirteenth century was the age of the stone castle, its keep its final defence, whether a shell keep or a big square tower keep. The late thirteenth-century saw the growth of the New Castle mentioned above, in which the emphasis has shifted from keep to walls, reaching its perfection perhaps in those such as Harlech and Caerphilly. This was their golden age, and thereafter the fortified house took their place—'the domestication of the castle.' For many children, I feel the last chapter on the means of attacking a castle will be the most interesting.

It is possible that the book does fall between stools in that it contains very little that is new for an adult who has an elementary knowledge of castles and, at the same time, is scarcely suitable in style for a fairly young person who has none. Perhaps, however, the elementary material does require a fresh dress from time to time, and what pleasanter adornment could there be than Mr. Mansbridge's illustrations? These, together with the frequent references in the text to examples of castle architecture throughout the country, make the book something more than a good text book—a pleasant companion on holiday.

**Churches** is an exciting little book—on a subject which has so often been

made dreary—and contains something new and of interest, I should imagine, for everyone who reads it.

The first chapter, describing the parts of a Church, looks at first glance like a catalogue, but it is full of intriguing little pieces of information which one somehow has not gleaned before—as well as a clear account of what one should already know. It is a kind of guide to guides and one could only wish that the guides themselves were as full of ideas and amusing little turns of phrase.

The middle of the book is about the styles of Gothic architecture and I am sure many readers will be as interested as I was to learn who invented those household words—Early English, Decorated and Perpendicular; 'Rickman the Great' comes into his own.

In the last part of the book, about the classical and Gothic revivals in architecture, though they are as lively as the rest, the author does seem a little carried away by his subject and one cannot imagine a child getting so much from it. The book is complete without illustrations, but the latter are an added attraction—there is so much to look at in them. It does seem a pity that the diagrammatic ones cannot be opposite the relevant piece of text; I never was very good at keeping a finger in page 28 while studying page 54, but maybe there are technical difficulties that I know not of.

Too often books on Churches treat them as historical monuments only, with little connection with the minds of the men who made them or, indeed, with our own ideas and aspirations, but one feels that the author of this book has a sense of reverence and imaginative appreciation of the aims of Church builders and worshippers through the ages. Perhaps that is why it is such a good book.

*Faith Burnhill*

### NOTICE

The Oxford University Press, Education Department, is arranging a series of six talks for teachers to be held at the College of Preceptors, W.C.1, at 10.45 a.m.: *September 25th*: Reading and Activity in Infant and Junior Classes—Miss D. L. Tapping. *October 30th*: The Book as a Tool at the Secondary Stage—Mr. David Johnston. *November 27th*: Training to Read—Miss Nancy Martin. *January 29th*: The poet, the teacher, and the child—Mr. James Britton. *February 26th*: The Curriculum and the Backward Child—Miss Gertrude Keir. *March 26th*: Mathematics in the Secondary Modern School—Mr. E. J. James.

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# NEWS AND NOTES

## DUTCH SECTION

Within the framework of the International Plan, work is being exchanged between some Dutch and foreign schools; a teacher in Amsterdam is engaged in doing 'expression' work with her class of 4½ to 6-year-olds, based on children's books dealing with child life in other countries. These books have been selected by us for their simplicity of style, truthfulness and vivid imagery.

The Secretariat of the Working Group International Plan is preparing an exhibition for the Australian sections in Victoria under the title: *How Children in Holland live and learn*. Many organizations have promised to help, whilst both Primary and Secondary Schools have sent in project-work. We hope to be able to exhibit the whole early in 1955, after which it will be sent to Australia.

The Houseboat—Art centre of the section—has been most active during the whole of the past session. Apart from helping both childrens and grown-ups' clubs and groups preparing to join the work later on, the Houseboat arranges courses for pre-service and in-service teachers and nursery school teachers. Courses are also being held for Training Colleges for Social workers, State Teacher Training Colleges, the Association of Primary School Teachers, Evening Classes for grown-ups and the Employees Associations of big industries. In many towns courses are being arranged for parents. The Houseboat is being visited regularly by groups of both Dutch and foreign children with their teachers. Some Municipal bodies show their interest by arranging in-service courses for Primary School staffs lead by members of the Houseboat. In the summer holidays much hard work has gone in the Houseboat. From the 17th July to 19th August groups of children were at work daily. This had been arranged for them by the Vacation Committee, Amsterdam.

Members of the Houseboat have helped to lead the 'expression' work in children's camps throughout Holland, e.g. in the International Camp at Baarn, which was attended by children from twenty-five different countries, the ages ranging from 13-16 years.

The Municipality of Utrecht has agreed that some members of the Houseboat, work for a period of six months at one of its Schools.

The exhibition 'Children express themselves II' which attracted much attention in Amsterdam and Schiedam (in Amsterdam 9,000, in Schiedam 4,000 visitors) will in the autumn be shown in

Enschede amongst other towns. Arrangements are being made for the Exhibition to visit the North and East of the country.

Much interest is still being shown in the booklets which were published by the firm of Muusses in Purmerend at the occasion of this and the 1951 exhibition, and they still sell regularly. A large group of children worked in a printers' office, and as a result a calendar will be published called 'Man and his work'.

Our Executive Committee, though valuing the work of the different working groups, still feels strongly that this concentration on largely didactic problems is not a wide enough field for a section of the N.E.F.

At the A.G.M. of 1954 it was decided that the Central Working Group (which is the Executive Committee of the Dutch Section) should discover how far the Dutch Section with all its branches might work on problems of a more general paedagogical nature.

To this end a meeting of work-group officials was held in April. They all accepted the N.E.F. Mental Health Programme as the general theme and decided to hold a conference in June to which members of the W.V.O., Child Welfare Workers, Psychiatrists, Psychologists and Sociologists would be invited. This conference took place on the 19th and 20th June in Amersfoort. Approximately fifty specialists took part. A commission was set up to discover a fruitful meeting place in which Mental Hygienists, Child Welfare Workers, and Educationists can pool their ideas for the well-being of children.

We were very honoured to receive (the very day before the April meeting) a request from N.E.F. Headquarters that we should be the host section to the next International Conference to be held in 1956 in Holland. This will be a stimulus to much of our work.

During the meeting of Section Representatives in Brussels, plans for this conference have taken on a more definite form, and our section finds itself faced not only with the task of organizing the preparations for a Conference on Mental Health and Education, but also of having to stimulate the different educational groups to active participation.

Kees Boeke took an extremely active part in both the April and June meetings. It will be very difficult for the members of the Executive Committee to face the fact that he will no longer be the central figure of our section, and that we can no longer turn to him for advice and personal help. However, the whole Executive Committee



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feels that we must continue the N.E.F. work with the same determination and enthusiasm with which he started it in Holland in 1936, and with which he is now beginning new work by caring for the Arab refugee children in Lebanon.

Thus we can hope that, thanks to Kees' undiminished energy, the ideals of the N.E.F. will also take on a living form in Lebanon.

SUSAN FREUDENTHAL LUTTER,

*Internat. Correspondent*

## ITALIAN SECTION

The official opening of the group recently created in Palermo, Sicily, took place on 4th June. Lamberto Borghi, of the Palermo Faculty, gave a talk on 'Ideals and Values in John Dewey's Philosophy'. Teachers from all school levels, University people, administrators, students, attended the lecture, and many took part in the lively discussion that followed.

During the second decade of June some members of the Palermo group worked out a questionnaire that was needed to start a survey on the educational situation in three towns near Palermo—Trappeto, Partinico and Montelepre, where banditism is still flourishing, peasants and fishermen are poverty stricken, and illiteracy is rampant. Two and a half years ago an active and dedicated man, Danilo Dolci from Trieste, went to Trappeto and started to live with those day labourers and fishermen, gaining their confidence. He published lately a small book, under the title *Fare Presto (e bene), perche si Muore* (Let us act quickly (and well) Because People are Dying) where he described the economic conditions and the customs of several groups of families from Trappeto. The survey will be carried out under his guidance. He is a member of the N.E.F. group in Palermo. Without the collaboration of the people of those villages, the

survey would not give any genuine results. People are very suspicious of all projects started by the State, and would refuse to give information. The Survey will be started during the summer. The programme of the Palermo group is to extend the survey to Palermo itself, covering one after the other the various sections of the town. This, however, will take a long time; and would require not only the collaboration of the population, but also the support of the authorities.

Until now the educational authorities in Palermo have been sympathetic towards the N.E.F. group. The school superintendent and a personal envoy of the Regional Head of Public Instruction attended the N.E.F. meetings.

The last meeting in Palermo took place on 17th June. It was an open forum on the problem 'How to change the Italian school system in the direction of the new education.' The topic was presented by three speakers, D'Alessandro for the elementary school, Ganci for the secondary school, and Borghi for the university. Many people from the audience participated in the discussion.

LAMBERTO BORGHI

## NORTHERN IRELAND SECTION

As in other parts of the British Isles and elsewhere, the problem of the re-organization of secondary education is much discussed in Belfast and N. Ireland generally. Dr. Hawort, Director of Education for Belfast, has proposed some time ago to set up common secondary schools for all pupils up to the age of 15 years, with specialized grammar and technical courses thereafter, to 18 years. This plan received widespread publicity and aroused much controversy. In order to help to clarify the issues, the N. Ireland Section arranged a public meeting on the subject, 'Secondary Education—are we on the right lines?' and invited Dr. Hawort himself to describe his proposals in detail, and Dr. Seth, Head of the Psychology Department, Queen's University, to give a critical evaluation of the scheme. The meeting attracted a very large audience of teachers and others interested, and stimulated much useful discussion of the possibilities and difficulties of the plan.

The present tripartite organization of secondary education and the difficulties involved in the selection of pupils, make essential a review examination at 13+. Dr. Harrison, Senior Educational Psychologist to the Belfast Education Authority, has conducted such a review for some years, and at a meeting held in May, he gave a masterly exposition of its aims and difficulties.

The Section's sub-committees continue to report favourable progress. Some time ago the



Commission on the Juvenile Employment Service decided that it had fulfilled the purpose for which it had been constituted and that its function might be taken over by the Executive Committee. The Commission recommended that a special sub-committee should be set up. It might also be mentioned that in April, a deputation from the Section was invited to meet Dr. Hawort for an exchange of views on the matter of Youth Employment in Belfast.

For some time past, discontent with the Examination system has been growing in certain quarters. With this in mind the N. Ireland Section plan to hold a symposium on 'Examinations and Careers—are Junior or Senior Grade necessary?' Representatives from the Grammar Schools and from the Belfast Youth Advisory Service will be invited to give their views on the matter.

DANIEL F. MCNEILL, *Secretary*

### SCOTTISH SECTION

Since our Annual General Meeting on the 1st of May, Mr. Irvine, our secretary, attended the meeting of Representatives at Brussels. This he found a very stimulating experience and it now remains for branches to arrange for a visit from Mr. Irvine to hear his report on the Conference. I have no information from Perth, and so it would seem that our friends there have been unable to rescue their branch from the ruins of last session. The other branches continue as usual trying to break fresh ground and to stir up new interest.

ABERDEEN will endeavour to run three classes for parents, each a course of study on the difficulties of parents and children. A study group of primary school teachers is to examine the problem of learning by doing, in large classes as well as small. Their intention is to arrange an exhibition of work done by the group during the session. The third line of study for the branch is the Secondary Modern or Junior Secondary School. A small committee last year pursued the problems connected with such schools and a lengthy report was produced. Two headmasters from this type of school are to address the branch meetings and later the report is to be discussed in the light of what is learned from these meetings. The first meeting was held last night and Mr. A. A. Bloom of Stepney Secondary Modern School created no mean stir by an address which was listened to by an audience of more than one hundred. A very interesting discussion followed.

AYR in an attempt to help with International Headquarter's finances are to copy Aberdeen's venture of last year which resulted in £21 being sent to London.

GLASGOW have made the general theme of their meetings *This Modern Trend of Irresponsibility*. This trend is said to be apparent amongst adolescents and parents, and various experts are being called in to lead the discussion. Once more Glasgow is to use tape recordings of contributions by anonymous pupils to illustrate their point of view. Amongst the experts it is good to see the name of the evergreen Dr. Boyd.

KIRKCALDY last session sent £20 to London towards the expenses of International Headquarters. The branch are now planning to raise this money! Once more they are to hold a Social Evening for Probationer Teachers, and the Scottish President, Mr. J. R. Clark, is to address the members on that occasion. Two meetings are to be held outside Kirkcaldy—in Leven and Dunfermline—in order to create interest amongst teachers for whom Kirkcaldy is not a convenient centre.

EDINBURGH has chosen the theme: *School—Home—Community*. Owing to the cost of hiring a suitable room anywhere near the centre of the city this branch finds it very difficult to run its meetings economically without making the charge for each one too high. One half of the programme has already been fixed up and they are now engaged in selecting speakers for January, February and March.

WILLIAM CHRISTIE,  
*International Secretary*

### SOUTH AUSTRALIAN SECTION

The South Australian Section has sustained a severe loss in the sudden death of its Honorary Secretary, Mr. Gordon W. Davison, in June. His services to education in South Australia, both as a teacher and as Secretary and Member of the N.E.F., have been in the best traditions of the Fellowship.

RUPERT J. BEST,  
*Overseas Secretary*

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# THE NEW ERA

IN HOME AND SCHOOL

*Translated from the French*

## THE HISTORY AND SOCIOLOGY OF THE YOUTH MOVEMENT

*H. Jousselein, Graduate of the Faculty of Protestant Theology at Paris; for many years actively engaged with various Youth Movements in France, particularly the Y.M.C.A. and Scouts; then became President of the Conseil Français des Mouvements de Jeunesse and is now Director of its Centre d'études des Problèmes de la Jeunesse, Member of the Conseil Supérieur de l'Education Nationale and of the French National Commission for Unesco.*

IT may be well to make it clear from the outset that this study is to deal with the Youth Movement as a general phenomenon rather than with youth movements and organizations. The distinctive characteristics of this phenomenon, and therefore the connecting links between the various particular forms in which it is embodied, may be found if we ask ourselves the following question: 'How can we explain the fact that at no time, in no region and in no civilization, prior to the middle of the nineteenth century, were youth movements known?' Until that time, young people were trained through a great variety of institutions—families and tribes, religious communities and schools—in general, all agencies through which, either in concert or independently or possibly in conflict, the adult generation achieved its purpose of training the young to carry on its own way of life by inducing them to accept the ideas it commonly held.

Then, however, at first in Western society, three new factors made their appearance, which were to be the main causes of the youth movement:

1. The quickening pace of life produced such rapid development in ideas, science, technology and, as a result, in economic, social and political organizations, that it took, as it were, men's breath away. Once a man was grown up he became set in his ways. He ceased to try to adapt himself to changing conditions and, as a result, found it difficult or even impossible to give the members of the younger generation the guidance and counsel

they needed to make contact with him. The stream of history seemed to have left him stranded on its shores. Young people thus left to their own devices naturally tended to associate with those who, like themselves, being more aware of the new horizons and the new phenomena around them, were striving to outstrip the elders who were powerless to lead them on.

2. The development of *liberalism* made this very necessary awakening easier. The old ideas of authority were challenged, the traditional framework of society was attacked or broken down and, as a result, since social constraints were reduced, the power of the adults was weakened. Regrouping became possible, especially as liberalism, by breaking down barriers, made it possible for young people with different view-points and home backgrounds to meet and realize that in their youth they had a common bond which over-rode all others.

3. Scientific advances, by the economic and social changes they brought about, helped this process forward. Mechanization, by making possible the establishment of large-scale industries

and the development of capitalism, led to *urban development* and later to the massing of the population in huge cities which broke down the old social structures and thus bred a sense of solitude which was to lead all individuals to seek new opportunities for contacts with their fellows.

The three points outlined above largely account for two other movements which also

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came into being during the nineteenth century—Socialism and Trade Unionism. In each case the proletariat, the workers, and the young, feeling that they no longer had a place in the society around them, and having lost confidence in those who ruled and directed it (the middle classes, employers, adults), united and organized themselves, seeking to put into words what they considered should be their destiny and then attempting to forge for it suitable tools and modes of expression. The only difference is that, among young people, this reaction has never been consistent and systematic, although signs of it are to be seen throughout the various phases of the movement's history. For, just as Socialism and Trades Unionism have evolved by stages, there are different stages to be seen in the history of the youth movement. The various periods, like geological strata, throw up their appropriate varieties of youth movements and organizations.

The distinguishing characteristics of youth movements and organizations as compared with the two other movements is due to the psychological effects of the three factors mentioned above on the circumstances of young people. They may be said to cause each individual to *come of age several times* in his life. While, in the past, young people came of age once for all and thus enjoyed comparatively good psychic balance, they were thenceforward to be torn and shaken by coming of age at different times for different purposes. In the past, the end of his apprenticeship, whether intellectual or not, and his social initiation coincided with physical maturity, and each individual naturally took his place in society and embarked on family and professional life. That was the stable situation achieved in the societies of old. To some extent the rhythm had already been broken several centuries earlier, but in the nineteenth century the break was seen to be more complete. Physiological maturity still, of course, coincides with the end of puberty and is recognized by the laws laying down the age at which marriage may be contracted. But, in addition to this, young people *come of age* in many other ways which may or may not be legally recognized. The beginning of adult professional life, which is almost always associated with a sense of freedom (for from this time on the individual controls his own earnings) ranges, in different environments, from fourteen to twenty-five or thirty years of age, and it is

common knowledge that this factor has a far-reaching effect on people. A young apprentice of fifteen or seventeen will have a greater sense of responsibility and of common interests with his fellows than a secondary school boy of the same age. He will be more mature even if he has less knowledge. In addition to these two majorities, there is civic majority, which may sometimes be sub-divided between the age for military service (which gives self-assurance and self-confidence for, to some extent, it plays the part previously taken by initiation) and the age for suffrage. Young people thus have a diversity of rights, all of which, however, are seen, in the end, to be illusory or unstable until all the conditions for their full enjoyment are achieved. This stage is reached only when a young man, sure at last that he can embark on married life and raise a family in security, really feels that he belongs to adult society.

The various stages in adolescence and youth are marked by these consecutive comings of age and, in their turn, leave their mark on youth movements and organizations. Among the proletariat, for instance, adolescence does not so clearly coincide with puberty; it is cut short, whereas among the middle classes and students it is prolonged. Young workers are therefore more likely to join movements which make allowance for few or no intermediate stages between childhood and youth, such as the Communist *Pionniers* or *Vaillants* and the Socialist *Faucons* in France, or associations of the type of the *Young Communists* or *Young Christian Workers*; whereas secondary school boys and students belonging to the middle classes will feel more at home in the three successive organizations of the Scout movement (Wolf Cubs, Scouts, Rovers).

In support of the foregoing statements, there follows a description of the various types of youth movements which, as has already been mentioned, follow on from one another like a series of geological strata.

1. From about 1850 to 1900, the movements were mainly religious: Young Men's Christian Association and Young Women's Christian Association (Y.M.C.A., Y.W.C.A.), or Catholic organizations such as the 'Association catholique de la Jeunesse française' (as first conceived) in France. If we analyse the sociological background of these movements we find full confirmation of the



arguments set out above. Groups of young men were formed almost simultaneously in London, Birmingham, Paris, Nîmes and Mazamet, Basle and Elberfeld. In a short time (1855) an international union—the Alliance of Young Men's Christian Associations—was set up as a result of the efforts of one man, George Williams, the leader of the London group. The object of these groups, based on that of the religious Revival which was then going on in Protestant circles, was to bear witness to their faith, their principal method being the study of the Bible. It is a significant fact, however, that most of the young people who belonged to these groups had so far as can be ascertained been torn from their accustomed surroundings. They had come from the country to the town to work in the new industrial or commercial undertakings. They joined forces so effectively in pursuit of their ambitions for a new way of life that they soon became one of the most active forces in the Revival, and therefore in the struggle against the conformist attitude and stability of the Protestant churches. In the same way, it was no accident that in France the founder of the 'Association catholique de la Jeunesse française' was de Mun, who is also famous as one of the fathers of social Catholicism and one of the prime movers in the return to republican government, so that he is prominent among the founders of Christian Democracy.

2. The early twentieth century saw the beginning of a new type of movement, which may be defined as a 'return to nature'. Young people, seeing in the growth of urbanization and industrialization the cause of the ills they suffered, dreamt of a return to a more natural scheme of things, to nature. This period saw the beginning of the Wood-

craft Boys in Canada and America, the Wander-vögel and Youth Hostels in Germany, and the Scout movement in England. In France, physical education took a new turn with the 'natural method' introduced by Lieutenant-Commander Hébert. In each case, the dream seems to have been a return to the past. The chosen models were the Indian, the mediaeval student or travelling craftsman, the pioneer or explorer, the young man of the African tribe. In point of fact, the aim was to break free from modern conventions

and constraints and, having thus regained the initiative, to achieve a fuller life or, in other words, a more genuine share of responsibility.

3. About the time of the 1914-18 war, the third period in the development of the youth movement started with the emergence of the *Jeunesses politiques* or political youth movements. These were the result of two trends of development. Firstly, young people, looking more or less intuitively into the circumstances in which they were placed, came to the conclusion that political action was necessary. Secondly, the political parties, realizing that the young represent a considerable force, came to regard them sometimes as allies and sometimes as supplementary to their ranks and, as a result, encouraged the establishment of political associations of young people in sympathy with their own ideas. A detailed examination of the existing associations shows that what share of the initiative was taken by the young people themselves and what by the political parties (whether in a generous or a cynical spirit) varies considerably from one to another. It also shows, however, that only the associations on the opposition side, only those which, in fact, decline to accept the conformist attitude and to submit entirely

**Cette étude tend à démontrer que le 'mouvement de jeunesse' est un fait historique. Après avoir signalé qu'il n'apparaît dans la société occidentale qu'à la fin du XIX<sup>ème</sup> siècle, l'auteur énumère les trois faits qui, à son avis, en sont les causes:**

**1°) L'évolution culturelle des structures économiques, sociales ou politiques devient si rapide qu'elle empêche l'adulte de guider ou de conseiller le jeune qui se voit donc naturellement amené à s'associer aux autres jeunes;**

**2°) Le libéralisme facilite cette prise de conscience;**

**3°) L'industrialisation bouleverse la structure des populations, crée les grandes concentrations urbaines et rompt les structures anciennes, d'où naît un sentiment de solitude qui, par réaction, incite au regroupement.**

**Ce qui distingue le mouvement de jeunesse en le différenciant du socialisme et du syndicalisme issus des mêmes causes—ce sont les conséquences psychologiques de ces trois faits sur la condition des jeunes. La plus remarquable de ces conséquences est ce que l'auteur appelle la crise des majorités multiples (physiologique, professionnelle, civique) qui marque aussi les organisations et les mouvements. Après une description de l'évolution du 'mouvement de jeunesse' de la fin du XIX<sup>ème</sup> siècle à nos jours, et une analyse de ses caractéristiques, toutes semblables dans les différentes parties du monde, l'auteur conclut que le mouvement de jeunesse exprime la crise d'une période déterminée et qu'il manifeste la volonté des jeunes de rechercher un ordre nouveau d'équilibre et d'espérance.**



to the established régime, have any fixity of purpose, unless—but this apparent contradiction actually confirms what we have been saying—there is only one political youth organization, run by a government which has put an end to all discussion and all unorthodoxy. A single youth organization is the necessary complement to the one-party system, to absolute State control and the removal of any possibility of opposition.

4. The fourth period—which is at present in progress, at least in the Western world—is marked by three distinctive features:

(a) A tendency towards a comparatively high degree of uniformity in programmes and methods among the movements. Those which originated in the first two periods, and which are usually known as educational or general movements (because they seek to meet all the needs, both physical and intellectual, of young people), without becoming truly political movements are, to a greater or less degree, contemplating political action by seeking to exercise pressure on the authorities and to influence them. The political movements, on their side, tend increasingly to adopt programmes which make allowance for educational interests, or seek to organize or control undertakings covering this field of action. The growing similarity between the movements naturally leads to practical collaboration between organizations differing in trend, as a result of which, in almost all the countries of the world, 'Joint Committees' have been established to see that co-operation proceeds smoothly. The most interesting are those which have combined to form the World Assembly of Youth (W.A.Y.). It should be noted that this movement for co-operation was made purposeful and accelerated by the 1939-45 war and, above all, by the Resistance, which showed a large number of those in charge of youth organizations that, while their aims might differ in certain fields, they yet reflected common needs and common hopes.

(b) The establishment and development of institutions for young people. We use this term to denote the provision of material or cultural equipment for the use of young people, not initiated by the latter nor actually supervised by them. Generally speaking, these institutions are established by adult organizations, such as municipalities, churches and communities of various sorts. In some cases, they may also be set up by the leaders of the movements, when they supplement their work and provide sub-

sidary services. Examples of such institutions are: holiday camps, technical travel organizations for young people, youth clubs and centres (or *open doors*), and some youth hostel networks which are no longer run by the users but by a combination of movements, by State-controlled organizations, or by travel associations or denominational bodies.

(c) There is a fairly common tendency for the movements to change from 'closed' movements, the number of whose members can easily be determined by statistics, to 'open' movements with an active membership doing a variety of work with differing degrees of energy in a particular sphere of action. In such cases, the movement truly appears as a centre of influence which, with varying success, inspires and directs a given group of people—the influence and importance of the movement sometimes being far in excess of what statistics would suggest.

This seems a suitable point at which to draw attention to a phenomenon which seems to be of considerable sociological importance. This observation may be expressed, in plain terms, as follows: a youth movement is as old, not as its members but as its own history. By this we mean that a movement grows older or, more accurately, that, like any society, it tends to create its own traditions until it soon attaches great importance to the preservation of those traditions and the pursuit of the methods adopted in the past. In order to gain admission and to win the place they claim in the association, new members, who should normally voice the needs and demands of their generation, tend to adopt the ways of thought and action of their elders in the movement; to some extent they are prepared to accept a discipline and a conformity to established practice which they decline to accept outside the movement, the argument being that the movement itself is a sufficient indication of their non-conformity. This phenomenon of crystallization brings out two facts:

(i) First, few movements disappear, but some, by giving in to this conformist tendency within their own ranks, lose their dynamic energy and cease to exercise so wide an influence, the symptoms being either a fall in membership or the recruitment of a different type of member; for example, young clerks, who are generally less combative, may take over from apprentices and students.

(ii) Secondly, certain movements make constant



efforts to adapt and transform their activities. In this they, too, are as old as their history, for their organization and the trend of their work date back not to the time when they were formally established but to the beginning of their most recent form. This applies, in France, to the *Association catholique de la Jeunesse française* which, having started as a single association late in the nineteenth century, has, in the course of recent decades, developed into a confederation of specialized movements such as the *Jeunesse ouvrière chrétienne*, the *Jeunesse agricole chrétienne*.

We have several times made it clear what part of the world has been covered by our study, mentioning that our observations apply mainly to the 'Western' countries. It may well be asked, therefore, whether what has been said is universally applicable. There must be two answers to this question:

1. In our factual account we have kept to the mean in interpreting the information at our disposal. The speed of development has varied from country to country. As early as the end of the nineteenth century, Belgium, for instance, had active political associations for young people.

2. Our arguments are confirmed by the study of phenomena in Asia and Africa, including the so-called underdeveloped countries. Whether we are concerned with movements modelled on those of Europe or America, or with 'indigenous' movements (inspired by the special interests of young people in these territories), the following facts are to be noted:

(a) The movement makes an appeal only to the more advanced of the young people. By 'more advanced' we mean young people who are no longer ruled entirely by tradition and custom. They are passing through a crisis; they can no longer live in the same way as their elders, and they are not yet ready to step straight into another system. For this reason, these movements at present consist of educated young people who, very often, having left their tribe and native village, are flung into large towns which are in process of development. Where members are beginning to be drawn from the working classes, this is a measure of the degree of industrial development and the disturbances it brings with it. Similarly, as agricultural life has been very little affected so far, very few members are drawn from the rural districts.

(b) Youth associations in these countries

rapidly develop an interest in political problems, since the whole social situation tends to turn their minds in that direction. Here again, however, they are interested only in radical solutions. In this connexion, attention may be drawn to the critical situation of political movements in countries which have recently achieved independence. As the struggle for independence was the reason for the establishment and development of these movements, they often have real difficulty in finding the inspiration they need to continue their work once the claims they championed have been met.

(c) Co-ordination committees have been established and have developed in Africa and Asia too rapidly to be attributed solely to imitation of the West. Even though there are few movements and their membership is limited, the programmes, aims and, in some cases, the adaptation of the activities of these liaison organizations to local needs, do really indicate an awareness of common interests, which is due to the fact to which we drew attention at the beginning of this study, that the youth movement as a phenomenon—the stirring of youth as a whole—is bigger and more important than the various particular movements.

The facts we have reported above, and the conclusions we have felt justified in drawing from them, lead us to think that 'the youth movement' is characteristic of a given stage in history. It reflects the crisis of a particular period and, in spite of the lack of clear understanding and the strong feeling which often characterize it, it shows that young people desire to find a new order which will give them greater harmony, better balance and more hope. The youth movement, in all the different forms it takes, represents both the revolt of youth against present civilization and the means whereby young people can fulfil their potentialities more satisfactorily. Such a movement accepts and indeed sometimes seeks, the aid and support of certain adults and certain organizations, but it can never allow itself to be controlled or inspired by them. If it were to do so it would lose its special character. Above all, to do so would be to admit that the crisis through which our society is passing is over, and that a new balance has been found, so that there is no longer any need for independent expression or action on the part of those who are, as it were, 'parachuted' into this world whose present chaos seems a portent either of its end or, on the contrary, of the birth of new beauties and new hopes.



# YOUTH—FINDING OR LOSING ITS WAY

## WEGE UND IRRWEGE DER JUGEND

*Professor Anton Tesarek of the Jugendamt der Stadt Wien, Austria*

EVERYONE is ready to recognize that the lives of young people and their views and ambitions are important for society. Psychologists and educators, psychiatrists and probation officers, welfare workers, sociologists and politicians, are all concerned in theory as well as in practice with young people, as of course are their parents, particularly those worried about the future of their sons and daughters, who seem to them so different from those of former generations. In a word, public opinion is constantly exercised by the economic situation and mental and moral condition of the young, and is anxious to understand their attitudes, philosophy and ethics.

Unfortunately the discussion of the subject is generally superficial, being chiefly concerned with particular cases where adolescents have gone off the rails or become involved in criminal or tragic actions—actions wrongly considered typical of adolescence. The supposed immorality of youth is set down to a disgust with life, due to the mistakes of the old who have made of the world the ugly place it is. However, the lively sympathy with young people shown by adults is really a proof of their optimism in regard to a future with which, they believe, the younger generation will successfully deal, and because of this they are ready to demand further programmes of education for youth and to criticize those that exist.

We talk too easily of the *typical* young person of to-day. Yet in no other epoch has it been more difficult to distinguish types. At an international education conference, where national characteristics were being discussed, a widely travelled delegate remarked: 'I would perhaps be ready to describe a typical Chinese or Eskimo, since I am not personally acquainted with any Eskimo or Chinese. But when I am asked to describe a typical Frenchman, I have to refuse. I know too many Frenchmen personally.' This should make us pause when we seek to give a picture of what youth is like to-day. Those who try to build up out of a series of isolated cases an adolescent type, overlook the tendency to individualization characteristic of free societies.

In spite of the dangers of mechanization and uniformity, free societies are extremely diversified, and the typical is almost everywhere intermingled with individual traits. In the contemporary adolescent, in his thoughts, feelings and attitudes, we do indeed find the remains of what was typical yesterday and the day before, but the individual preponderates.

In free countries young people count. We try to understand them and their aims, asking why they behave as they do, and attempting to discover the answers. Here Science—Psychology, Sociology and Psychiatry—can come to our assistance and provide a rounded picture of youth in the free world to-day.

PERHAPS a sketch of the opposite type—of young people in totalitarian states—will help us to see what methods will be most successful in training adolescents to educate themselves. Under dictatorships the aims of education are clearly defined, and as a rule a complicated myth is offered to the young as Gospel truth, every kind of modern propaganda being used to secure a uniform control over their minds, so that the individual shall be completely subordinated to the norm. A systematic attempt is made to get them to accept a particular type as the universally approved ideal.

During the period of fascist rule we realized with a shock how completely these totalitarian methods succeeded in making, out of the mass of our young people, willing and indeed enthusiastic political tools. External force, as exemplified in police and concentration camp, played very little part in this. A much greater influence was exercised by the fascist control of school, press, radio and film, and by its elimination of all independent religious and political organizations. But the decisive element was the attraction exerted by the marching step of the fascist legions on the *Via dell' Impero*, which fascinated Italian youth with its foretaste of a new Imperium, just as the dream of a Third Reich did young people in Germany. There was also the influence of an apparently straightforward nationalistic policy



carried out by a 'beloved leader, who is always right', a leader who, with the help of a little propaganda, could easily be identified with the ideal of a loved father, since he promised youth a privileged position in the state hierarchy. And at the same time the heaping of shameless and degrading insults upon all internal and external enemies led young people to believe that they belonged to a master-nation, and thus secured for them, speedily and without trouble, an enhancement of the personality—that aggrandizement of the idea of the self secretly so fervently desired. This led to a morally sanctioned unleashing of every evil passion. It was good to be hard and cruel, to lord it over, or exterminate, the lesser breeds below one. Uniforms, together with uniformity of opinion, gave a feeling of unity with one's fellows, and in the intoxication of mass meetings the fear of loneliness disappeared.

Events, it is true, did not allow enough time to these totalitarian measures to prove their effectiveness over a long period. Indeed, we are convinced that there were many signs, during the last years of the Second World War, which went to show that neither the violence of brute force nor the seduction of the superman ideal were able to prevent the young from living their own lives in the way they wished. Fascist rule, however, stiffened the eager and questing features of youth until they became frozen into a mask of distorted heroism. That is perhaps why young people strike us as so strange, whereas their strangeness is only another example of that 'eternal renewal' which characterizes human life.

It is always the adults—primarily the men—who determine the 'theses' of society. They combat need and hunger; they provide shelter and security; they defeat the enemy; they found the state and they make and

enforce laws, in order to secure the cultural heritage. They speak an esoteric language, the use of which is forbidden to youth until it is admitted to the community of adults. But youth has the urge for experience; youth likes to venture. Aristotle knew already how important it is for the evolution of mankind that 'warnings are never heard . . .', and that is why youth responds to the 'theses' of the fathers with 'antitheses', which seem to be a rebellion, when the spiritual attitude of the former generation has become soft, tired and feeble and is no longer appropriate. All periods of history, however contented they may seem to us, had their rebels; and the most resolute among them were young people.

**I**T is certain that we know too little about young people today. We are aware that the war and post-war conditions with their destructive effect on family life have decisively influenced the moral situations of the young. But it is the growth of individualism in free countries that has fundamentally changed the character of modern youth.

Up to now people have pointed to certain general characteristics in their search for a new type, and this has had an unfortunate effect upon the young. They accept such characterizations with an air of defiance:—'That's how we look to adults, is it? All right, then, that's how we'll behave.' If only for this reason, it would be wise to correct superficial opinions that contain too many shadows and too few points of light, and supplement others that accent certain sides of youth and fail to present an all-round view. Only a complete picture will be of use to educators and a guide to us and the young people themselves.

All European universities should devote a part of the work of their psychological, educational and sociological departments

**La société commence à reconnaître l'importance de la jeunesse et lui accorde maintenant une attention accrue. Malheureusement nous dit l'auteur, cette attention est encore trop souvent superficielle, mais elle indique néanmoins une attitude plus confiante en l'avenir. Pour illustrer son point de vue, M. Tesarek souligne les différences qui existent entre la situation de la jeunesse sous des régimes divers.**

**Ce que l'on sait sur la jeunesse et ses problèmes est insuffisant dit-il plus loin. Nous devons donc élargir nos connaissances et notamment examiner sérieusement les idées toutes faites que nous avons à ce sujet. La jeunesse d'aujourd'hui vaut mieux que la réputation qui lui est faite et très souvent son désordre apparent n'est que l'expression du scepticisme qu'elle veut manifester à l'égard des institutions. Il faut donc lui rendre confiance.**

**L'école est un des endroits où s'accomplit cette tâche; les "Lehrwerkstätten," signale l'auteur, sont au coeur même d'une éducation qui, respectant les aspirations de la jeunesse, s'appuie sur l'expérience pour lui enseigner que la coopération est nécessaire. Les jeunes sont ainsi amenés à encourager une action civique dans leurs propres collectivités, et ce faisant ils s'éduquent pour une participation active à la démocratie. En conclusion, M. Tesarek conseille à tous ceux qui proposeront à la jeunesse des programmes éducatifs, de comprendre que celle-ci tend avant tout à la liberté. Les éducateurs devront donc débarrasser leurs programmes de toute contrainte inutile sans tomber pour autant dans une regrettable anarchie.**



to a study of youth's problems. It may be noted that the EMNID-Institute in Bielefeld has published the results of an excellent investigation, entitled 'Young People between 15 and 24', which gives a good insight into the mental world of a representative cross-section of young people from different social groups. Only such scientific enquiries can establish principles enabling us to see which courses are mistaken and which we should follow.

In the first place we shall have to get rid of prejudices. What curious ideas many entertain about young people! They are supposed to be anarchists, considering society and the state as their enemies. But in the investigation mentioned above, 71% of those questioned felt themselves one with their country and were ready to defend it. Again, a great number of independent clubs and societies have come into being which cannot just be dismissed as 'conservative' or 'old-fashioned'. Their young people are liberal, tolerant and objective, and have a much juster and more accurate appreciation of reality than formerly. These new groups—youth circles, youth parliaments, youth camps—are the meeting-places of young people of all classes and opinions, from members of socialist Trade Union groups to religious activists. During the enforced pause due to the shadow of dictatorship and the Second World War, much organizing work was done among young people in secret, showing a great sense of responsibility and a good understanding of the economic and social, as well as political and cultural, needs of our time.

How unfair we are to these young people when we say that they live only for momentary sensations and lack human feelings, or declare that with them the cinema has become almost a religious cult and constitutes their whole world! Young people have always wished to understand themselves and their feelings, and have sought avidly for something that will mirror their minds. Every young person plays, more or less intensely, with a variety of ego-ideals, experimenting with situations which will only be taken seriously later on. In the past, games and songs were their means of doing this: later, poems, novels and plays took their place and now these have been superseded by the films, those delightful creations of a factory of dreams! Perhaps future generations will ban the cinemas, which are daily thronged by the populations of our big cities, as

a pernicious drug, providing poison for youth. But it is high praise for the younger generation, and a proof of their inner strength, that most of them are able to give a personal slant to these uniform productions, thus neutralizing their evil possibilities and the enervating passivity which they tend to create.

Some people claim to see in youth's boisterousness and lack of consideration, and in the uninhibited frankness with which they talk about the most intimate matters, a reflection of the 'cow-boy' situation of the 'Western' film. But much of this is only a pose, adopted in order to protect the real self from being revealed. It is to be noticed, besides, that healthy young people violently reject psycho-analysis in public discussions as an indecent inroad into the personal sphere.

It is also said that in the free countries of Europe the problem of antagonism between the generations has never been so difficult to solve. As a matter of fact closer bonds than ever were forged during the war years between mother and child in the shelters, and between father and son in the Resistance movement, or on the battlefield, or in prisoner-of-war camps, and these ties have never since been broken, the hell of war having eliminated many harmful and unnecessary conventions. And in the daily round on farms and in factories, in the office and down the mine, the solidarity between young and old has never been extinguished. In schools, too, more respect is shown by teachers and pupils for each others' personalities than ever before.

Then people talk of the egoism of the young, of the way in which they accept social security benefits as a matter of course. But does not this satisfactory feeling of being supported by the community belong as much to the life of our times as the talkie, stratosphere flights and the atom bomb? although we must admit that here the need becomes clearly visible for education to impart a sense of history and enable the younger generation to appreciate fully the gifts of the past, so that they may build upon them.

But, as we have already said, only scientifically conducted investigations will remove prejudice and correct false views about the present situation. We shall then see how these young people reflect the opinions and attitudes of adults, while at the same time reacting against them. However, even as rebels they are more objective, realistic and liberally-minded than many previous



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generations. It will also appear in detail how, while the mental climate of the present time affects us all, young people are constantly seeking to find new ways of dealing with our actual problems. Adult habits remain for the young, both consciously and unconsciously, a pattern to imitate and a cause for protest. Perhaps our astonishment at adolescent behaviour, when it throws light upon the values and futilities of our social life, should incline us to increase our efforts all the more, so that they may have every opportunity of shaping their own lives freely. The amount of freedom secured by each generation in its attempt to create new ways of life is to-day, as it always was, the measuring-rod of progress.

CONTEMPORARY youth is better than its reputation. Its silences, the critical reserve it maintains towards 'ideals', its negative appraisal of 'great objectives', entitle us to hope that a new active and constructive generation is growing up. This younger generation has already proved in free countries that it is rich in creative power. We are in whole-hearted agreement with a saying of Dr. Montessori's (slightly adapted): 'Youth is no stage in our lives, but a condition of mind. It is not characterized by

lack of experience but by the need to make its own experiments.' This view should colour all our youth education programmes. What we need now is the help of science, which in its own quiet and tenacious way can influence all social institutions, the family, the school, and adolescent organizations of every kind, so that a real integration of the methods and means of education may be forthcoming.

Young people to-day are often sceptical of organizations. But they will cease to be so, if they are thereby enabled to play a suitable part in the real, work-a-day world, in its politics and social and cultural life. In all these spheres there have been most stimulating and promising experiments made which have given youth its opportunity of sharing in the creation of a co-operative commonwealth. Modern schools have become activity schools, and work itself, significant production in direct contact with economic life, has been made a means of education, the adolescent being able to develop his abilities through activities recognized as valuable by the community. 'Apprentice shops', run by the adolescents themselves, are no subordinate features of schools otherwise strange to life, but have become centres of education without losing



the spirit of youth. How much imagination and romantic feeling have gone into the creation of 'youth businesses' which rival each other in large annual competitions, as well as into those 'youth exhibitions' which are so full of originality and fruitful ideas! In such efforts young people experience the need for co-operation and see that it is not just competition but rather co-operative planning that produces economic success. The next step—to show the international character of economic life through the setting up of international youth competitions—could be taken with the help of Unesco. The first European Youth Fair is already on the horizon and demands quick realization!

But these experiments in the realms of production and trade, conducted by public institutions such as schools and independent youth clubs, show up the failures of statemanship. In direct contact with colleagues of other classes and nations, young people can learn with our help to recognize and overcome the resentments and aggressive tendencies that stand in the way of international co-operation. Owing to the actual work they are doing, it will be clear to them how necessary is the solution of certain political problems—in particular those connected with passport control, stable international currencies, and the interchange of students and young people, not to mention the establishment of a European Parliament. Various national and supra-national Youth Parliaments could form a valuable political training ground for young people, and deserve to be better appreciated by the statesmen and politicians of the free nations. And the administration of every town, indeed of the smallest parish, should aim at having a Youth Council, ready to discuss publicly such problems of youth as are capable of solution at that level. When young people learn by practice how hard it is to get going even one single sports field, or to set up and keep running a library or a youth club, or to make a town more beautiful, less noisy and less dangerous, they are being educated in the best possible way for living in a democracy.

Naturally such political activities will give rise to a large number of educational needs, providing opportunities for the activity of every kind of youth organization. The wishes of young people must be listened to and their opinions heard. If adolescents are to make their points clear in a discussion, they must be able to express them-

selves accurately and well. So discussion clubs, and courses and competitions in public speaking, will be needed. Those of us who believe in the value of the smallest of youth's gifts will know how much fine energy can be released in this way.

There is no public life without publicity, without the press. The large number of attempts to protect youth from journalistic trash will have few results, or remain completely unsuccessful, so long as both parties are kept at arm's length from one another. Truly responsible democratic newspapers and magazines need to secure the attention of the young who will form their reading public later on. So they should regularly report on the political activities of young people, and in doing so mingle criticism with praise without being either patronizing or pontifical. The modern press will have to learn how to create a friendly, comradely atmosphere in any attempt to influence youth. And when will newspaper editors set up youth committees, however small, to give them sound advice? The national press would soon discover that young people's interests are much the same as adults', and that they exercise a powerful influence upon public opinion. Perhaps they would then become more aware of their growing responsibility and help decisively in the guidance of the younger generation.

How anxious young people are to have social responsibilities! One would like them to fill the bureaucratic apparatus that is needed for social security with some of their own pulsating life! They are always ready to help, to undertake work for the community. In recent years there has never been a natural catastrophe in any country that has not called out the best in young people and enabled them to show their native heroism. It is said sometimes that they are lacking in human feeling; it is true that they will not be coerced into organizations or collective activities. But wherever the obligations of humanity are clearly visible, youth at once finds its contact with human existence.

Young people, while wishing to have a share in economic life, in production, politics and social affairs, have more and more free time at their disposal. These leisure hours, of which they can dispose as they will, hold many dangers for them: a technicalized, uniform, pleasure industry threatens the creative powers of the young. But here again experience shows that they are ready to give shape to their own inner experiences, if only



they are encouraged to do so. Every song, however indifferently sung by an adolescent choir, means more for their musical development than any mere listening to the best of gramophone records; every representation of a feeling, a thought or an experience in picture or in shape, however simple or odd it may be, is worth more than the most perfect copy of a great work of art; every enthusiastic amateur play produced by adolescents betokens an increase in the understanding of what is great in drama, that eternally young instructor in morals; so, too, every effort on the sports ground, resulting from personal training in which we measure up to our own standards, is more important for individual development than watching any sporting event.

THESE few examples indicate the variety possible to all youth programmes; in fact nothing is lacking except a great and voluntary effort at integration, carried out by all who feel responsible for the young. They need support and guidance. But do they want to be helped? Do they not run away from anything intended for their education? Are they not indignant, and perhaps rightly so, at all attempts to find out

about them, to educate them? Young people have always been shy and suspicious of being 'got at'. They are particularly critical of any assumption of superiority, of needless severity, and of mean or capricious actions. But to-day, when they tend to be objective in their thinking and willingly acknowledge technical excellence, it is easier than ever to make acceptable suggestions for their further education.

All those who are concerned in drawing up such programmes—teachers, youth leaders, clergy, politicians—will have to remember youth's desire for independence. They will consider any unnecessary or oppressive restraints out of place, while recognizing that unlimited freedom is equally wrong. So, as representatives of society, they will offer youth all kinds of social responsibilities to be carried out in co-operation with them. And if they do this quietly and unobtrusively, almost unintentionally as it were, it is certain that the best of the younger generation will accept their invitation, granted it fits them and their immediate situation, and will be ready to fulfil its demands; while the rest—in spite of all their previous resistance—will gradually follow their lead.

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# THE ORGANIZATION OF YOUTH

*Monsignor Joseph E. Schieder, Ph.D., Litt.D., National Director of Catholic Youth of the United States*

**T**HROUGHOUT the world, millions of youths, with and without adequate schooling, with and without enlightened parents, need the type of social or 'gang' life that will train them for a future of co-operation with their fellow-men. The destructive way, the way of prejudice, brutality and class hatred, comes easily unless a constructive way is supplied in its place through wise organization and under trained leadership.

How this can be done, how youth can be organized for the good of the individual, the nation and the world, has been studied by peoples of all nations. At a Unesco-sponsored seminar in Japan last year, I heard young people and youth leaders of a variety of nations discussing the problem. There were, of course, areas of disagreement but the degree of unity of thought on methods was astonishing. There are basic approaches to youth organization upon which we all can agree and which apply to any community in any nation.

The most hopeful aspect of youth movements to-day is the growing emphasis on the productive rather than the preventive. A realization is growing that youth organizations must be designed not for the purpose of protecting young people from their environment, but of preparing them to affect that environment for the better. The essence of youth work must lie here—to prepare young people to take their place in the community. Any attempt at the permanent withdrawal of youths from the existing social conditions of any community, no matter how bad that community may be, is doomed to failure. Rather there must be developed a character strong enough, a moral and ethical code solid enough, and a plan of action practical enough to enable youths to cope with the evils of the community and, if necessary, to

work out the economic, social or moral changes needed for a worthwhile community.

Certainly, youth organizations do to some extent remove young people from what might be accepted as the normal life of the community. But this is necessary if they are to be formed to carry out their mission. In drawing them into an organization, we do not remove young people from the realities of community living. In effect, we move them into a specially created, artificial community adapted to their stage of development. In such a group, young people have the opportunity to utilize the vigour of thought that belongs to youth. There they are able to meet and solve problems more directly and rapidly than in the established, set community structure where they are too often relegated by adults to a minor rôle.

How to set up such groups intelligently and effectively in millions of communities throughout the world is a problem of primary importance, not only for the young people themselves, but for the future of the world, the world these youths will one day guide. Young people are vigorous, thoughtful, creative. They almost burst with unchannelled idealism; yet they demand practical action. Too often this tremendous force (do any of us fully recognize its power?) is allowed to flow without direction until it is finally drained away by the 'practical' and 'realistic' work-a-day demands of adulthood.

Youth organizations attempting to channel this force must be set up carefully in order to direct it properly. We delude ourselves if we believe we can build machine-like organizations that will mint solid citizens like so many coins, all similar, all of the same alloy. It cannot be overemphasized that we are dealing with individuals, with differing cultures, differing religious beliefs,

**Selon Monseigneur Schieder, les organisations de jeunesse ne doivent pas isoler leurs adhérents du milieu où elles les recrutent, mais plutôt s'efforcer de les préparer pour l'action au sein de ce milieu en vue de l'améliorer.**

**Trouver une façon intelligente et efficace de former des groupes pour l'action: voilà un problème de grande importance pour les jeunes eux-mêmes et pour l'avenir du monde qu'ils seront appelés à gouverner un jour. L'auteur signale que les dirigeants de ces groupes doivent trouver une juste mesure entre l'autorité qui tend à uniformiser et l'indépendance nécessaire à l'expression des différences individuelles.**

**Il s'occupe ensuite du rôle prépondérant joué par les dirigeants, et des principes qui doivent régir leur formation. L'auteur décrit en premier lieu la manière dont les mouvements de jeunesse devraient mener l'étude des collectivités où ils évoluent. Il examine ensuite l'esprit dans lequel ces mouvements pourraient contribuer à l'amélioration desdites collectivités. Il souhaite enfin que les dirigeants soient capables d'offrir à leurs groupes un programme dynamique et suffisamment idéaliste qui réponde aux aspirations les plus profondes des jeunes.**



differing national loyalties, which must receive close consideration, not as unavoidable complications to be ironed away, but as desirable qualities which must be developed properly. A person truly loyal to his nation will be anxious after the needs of other nations; a person truly religious can only contribute to the spiritual welfare of men of all religions and no religion; a person with a clear appreciation of his culture, its assets and its failings, has a contribution to make to all cultures.

I stress this acknowledgement of desirable differences because I believe it is essential in any plan for youth organization. The French have a saying, 'Vive la différence' (which, I understand, is used in another sense than that which we employ here). We whose interest lies in youth-training must echo that cry, and cheer the difference in such areas as individual ideals, religious beliefs, educational and cultural backgrounds, and national patriotisms. The Campfire Girls, an organization for school-age youngsters, recently expressed that attitude admirably in a slogan, 'Let's Be Different Together'.

With that in mind, I suggest, then, that in the basic planning of youth organization we should utilize existing youth groups, no matter how varied their outlooks may seem to be. Where no youth groups are in existence, we must impress upon the leaders who will determine the structure of new groups that their design must attract and utilize all sorts of persons, and that the differences among these persons are not to be obliterated but are to be employed, each at its greatest worth, for the benefit of the whole. Our goal, in the last analysis, is not to encourage the creation of a think-alike, do-alike breed of men, all of the same educational and cultural level. But our task is to determine how persons of different interests, different beliefs, different tastes, can best live fruitfully together.

It must also be emphasized to the leaders who will form and guide our youth groups, that they will establish organizations designed, not to effect their personal ideas of what a young person must be, but to allow the development and growth of each individual, and the growth of the group as a whole, under tested and sound techniques. Indeed, the individuals within the groups, and the group itself, must be allowed to advance through trial and error, while the youth leader must be mature enough to deal for the most part with

what has been, and to avoid the error that would adversely affect his less cautious charges.

I would caution against the selection of leaders who are notorious conformists or—if you will—'yes-men'. The organizer who recruits such personalities because they seem exemplars of polite behaviour is apt to develop leaders that are seldom creative and often over-dependent. The same organizer runs the additional risk of surrounding himself with living mirrors who offer such a flattering reflection of his own ideas as to block self-criticism and constructive opposition. And, perhaps most important, such personalities may repel, through their very reputation for conformity, the lively youths the organization hopes to attract.

The selection of leaders who will spur the formation of a youth group, then, is the first and most important step in the structure of youth organization. The leader, the person who will recruit young people who will find the necessary funds, who will guide but not push the development of the group, is harder to come by, and more necessary, than any other material in the organization of a youth group. Other elements are helpful, but never necessary. With poverty in control of such a large segment of the world, the youth organizer must replace any dependence on physical equipment with the belief that youth groups can operate successfully in the poorest of communities under the most austere conditions. An elaborate physical plant (recreation rooms, gymnastic facilities, study rooms, libraries) is desirable and attractive to prospective members. But it is not essential. Swimming pools, equipped areas for sport? These are wonderful. But a hike is as much a community activity and as conducive to sound health. An elaborate, well-lighted discussion room aids in establishing the feeling for organizations, but I have seen, in travelling about the world, groups that operate with startling power in the most primitive of physical settings. I would, in fact, sacrifice the most ideal of physical centres in favour of thorough training for leaders of the about-to-be-established organization. The leaders, through organization, can bring about the gradual establishment of adequate facilities; the facilities themselves can give you nothing.

This training of leaders should consist of a solid basic course, that would include the international aspects of youth work, closely grounded in the



problems of the community in which the leaders will work. It would include a study of the history of youth work, the lives of successful youth leaders, and the world-wide attempts at youth organization—all this even before the leader learns the practical methods for guiding youth, the psychology of young people, the day by day operation of a youth organization. On this foundation will rest much of the success of the organization. It can be accomplished efficiently and in a minimum of time through lectures that will lead to seminars and question sessions.

With the training of such leaders, however, we are in no way establishing totalitarian leadership. The well-trained leader must also have been trained in the use of democratic procedures within a youth organization. He must have been tuned to the delicate balance between democracy and authority in any organization that deals with the immature and the young. He must see that neither overshadows the other and that both operate in an harmonious and diplomatic manner. He must give full credit to the value of group discussion and the majority vote, but he must also accept without confusion the place that authority must hold. Democratic procedures must exist without pressure or influence from above; but their existence must be guaranteed by authority. To give an extreme illustration, the majority vote which has decided that over-weight members must be murdered cannot be allowed to determine a group's methods for combatting corpulence on the grounds that trial and error will eventually convince the group that murder will get it nowhere; authority is required to step forward and convince our miniature democracy that murder is wrong.

Perhaps I am belabouring the obvious here. But I have seen many youth groups well-grounded in democratic procedure, a comparatively simple and most pleasant teaching task, while no attempt is made to outline the delicate and 'touchy' balance of authority which is necessary for the maintenance of democracy. If youth groups are to progress effectively, or even to continue in existence, the problem must be treated not only at the top-level conference level but among the very youths we are attempting to guide.

For the rest, democratic procedure has been outlined in numerous books and pamphlets. Let it grow happily among young people throughout the world, progressing as rapidly as the culture of

the various young people will allow. Its value will be proven, not only in its later effect on the community as a whole, but in its power to bring the young people into action within the youth organization itself.

### Studying the Community

The young people who make up the organization must be encouraged to thoughtful action in every way possible. But the action, in order to be meaningful and effective, must be related to the community in which they live. The first course of action which comes to mind to fill the most evident community need, may not always prove to be the best possible. It is necessary in all youth organizations that the members acquire some real knowledge of the community before they attempt to aid or influence it. In most activity involving youth we are faced with a curious paradox. There is, on the one hand, a keen, fresh insight into the community which the average adult may lack entirely. On the other hand, the youths have been so submerged in the community that an overall, realistic picture escapes them. What is called for amounts to a complete *re-viewing* of the community, its values, and its needs. At the same time, the outlook on the community which is peculiar to youth must be maintained and compared in its accuracy against the overall picture.

One of the most powerful methods for providing knowledge of the community to young people is by placing them in the rôle of first-hand observers. The survey has become popular among youth organizations, not only as a guide to community needs and to recruitment of new members, but as a vivid course in *seeing* for the organization's members. When the young people, operating in teams and following the pattern of a specific questionnaire they have prepared in advance, move among other youths in the varied areas of the community, they obtain much more than facts and statistics. They are put into direct contact with community levels that offer a three-dimensional picture of the town or city they have previously seen from only one, their own, angle.

Study of the community should extend beyond a classroom and text-book level. A study of local government, for instance, is incomplete if it deals only with the structure of government and its idealized operations. Visits to legislatures and the offices of individual legislators will also



not suffice. Government 'on paper' is not government in action. To offer youth an idealized picture of government is to prepare them poorly for the government they will deal with in the future. Without prejudice, without undue emphasis on corruption and the failings of individuals, a picture of the government as it exists in practice—from the smallest office to the largest—must be offered to youths in so far as possible. Only then can young people become truly familiar with the civic operation of the community. The same outlook would apply to every level of community living—hospitals, housing, schools, churches, economy, agriculture, business, industry.

Above all, the individual youth organization member should gain not a mere list of facts on the community but an awareness of the community in all its aspects. This striving for reality, however, must not follow its natural tendency towards over-emphasis of crime, defects and failings. Neither should it serve to disillusion young people or spur them into thoughtless, violent planning. None the less, it must be done, if we are even to approach the realistic in group activity.

### What Action Can Youth Take ?

Once having seen the community in a full and balanced manner, young people must determine the variety of action by which they can contribute to the community. Often they will be the first to realize that not all kinds of social work are suitable for them and they will place their own limits on what should be attempted. Within the artificial community of their own organization they will have realized some of their limitations. They will have come to acknowledge that much of the work expected of youth in the normal course of events is the work most ideal for their action within the community. This extends from the commonplace tasks of baby tending, safety patrols, clean-up campaigns, and housework, to the more intellectual occupations of debating, dramatics, and such art activities as painting, music and dancing.

These activities will be formulated according to the age-group within the organization, children up to 13; adolescents; and college students. Each will find its niche. Each will feel its contribution to the community and meet with problems that can later be discussed and analysed

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within the youth organization. And the activities will be applied to every possible level, starting with the individual, to the family, the community, the nation, and the world of nations.

In every case there is encouragement for youth in the amount of participation they find for themselves in the life of the community. The range of this participation, the influence youth may have on the community is something I believe we are inclined to underestimate. The young people, their wants and their ambitions are, under normal circumstances, a powerful influence on parents. The home alone serves as a tremendous outlet for youth work. The young person who has studied within his youth organization such subjects as hygiene and sanitation is more than likely to carry the desire for cleanliness and proper sanitary facilities into his home. What then might happen to the home of a young person who has learned respect for law, mutual respect between the sexes, respect for authority, for family, for government, and the value of personal dignity? This potential influence on the family, however, is not meant to suggest that the youth deliberately attempts to 'reform' his home



through lectures to his parents. All youth leaders should be on guard against developing the proselytizing young person who will, by his methods, antagonize the home and the community. Emphasis must always be placed on the fact that the young people within the youth group are set upon improving themselves and other young people rather than upon reforming the adult world.

To reach other young people, to influence adults, to make a mark upon the community, the youths within an organization must display the attractive rather than the vigilant side of their activities. The zealot, the reformer, the stern-faced would-be leader is not liable to effect anything much. Rather should the organization be urged to reflect the lively and happy aspects that are at its very core. By this is not meant merely poster campaigns portraying grinning, youthful sportsmen or photographs of gay young dancers. These are of a surface nature and tend to attract the shallow. I do not mean to underestimate the value of such activity but to call attention to a need for more than the recreational aspects of youth programmes. The individual organization must attempt to find a method for displaying its complete spirit—its blend of the spiritual, cultural, social, and physical.

Youths will not be attracted by action alone. If they are to maintain an interest in any movement, they instinctively demand, and must have, an ideal. If youth is pragmatic, it is also wildly (and happily) idealistic. It wishes to sacrifice as much as it wishes to enjoy. And it will demand a concrete, well-formulated basis for doing either.

Those who are interested in youth, those who will attempt to guide the young people in communities throughout the world must learn to provide this basis. There have been hundreds of failures by youth groups which young people first find attractive, then test, and finally reject. As youth work increases, such failures will increase, if our theories run no more deep than the belief that we have only to band youth together, keep a subtle rein, and let them forge forward. If we are to meet the demands of young people, we must continue to study means for doing so. I am convinced that, despite widespread study of organizational techniques, we have not yet scratched the surface. When the stress on techniques gives way to an investigation of the real objectives of youth work—to study, if you will, the philosophy of youth work—we will have begun to point the way for youth. We can point the way when we have found the way ourselves.

## NOTES ON YOUTH IN NORWAY

*Olav Sundet, Associate Director, Teacher Training College for Secondary Schools, Oslo, Norway*

EDUCATION discussions in Norway have a tendency to concentrate on the school organization and school systems. The democratic movement introduced twenty years ago a very progressive integration between primary and secondary instruction. But *the inner life*, the educational climate in the secondary schools, could still until recently be characterized as rather authoritarian and subject-centred. The teachers were subject-matter specialists, mainly interested in the efficient preparation of their students for the final leaving examinations, which dominated almost exclusively the atmosphere of the schools.

During the last decade, however, a definite new trend in the teacher-pupil relationship may be discerned. It has three main sources: First—the pioneer work of outstanding educators such as Anna Sethne, Johan Hertzberg and other N.E.F. leaders in Norway who have realized new ideas and practices both in class work and in

out-of-class activities. Second—the experiences during the occupation in World War II when most teachers and their students were united in a dangerous resistance movement. This enabled the two antagonists in the educative process to become acquainted with each other as friends and allies, and this feeling has to a certain extent remained. Third—both the influence from the typical Scandinavian school for mature youth, the Folk High Schools, and the new type of schools for teenagers, the so-called Continuation School (approximately corresponding to the top forms of the English Secondary Modern School) have given the more traditional college-preparatory schools a stronger social orientation with a more flexible, pupil-adjusted curriculum.

On the other hand, the same difficulties as elsewhere are to be found in the schools of Norway too. The insufficient accommodation for the rising tide of elementary school children is com-



elling the school authorities to concentrate on the programme for the younger children. The small birth rates in the 1930's have meant a comparatively small recruitment to the secondary schools in comparison with the very favourable labour market conditions for young persons. The very difficult housing situation made it impossible to provide the secondary schools with such facilities and equipment as would enable them to extend education to the *whole* personality of the students. Very few Norwegian schools have for example auditoriums or assembly halls for special occasions and social events. Norway has a regulation that every school in the country should establish a library for the students; but in spite of this, the possibilities of browsing and studying in reading rooms and doing team work are rather restricted.

Still there has been quite a rapid increase in the modern use of reading material for the students. Ordinary newspapers, school magazines, mimeographed class periodicals and year books, wall newspapers, and book exhibitions are very popular, because they give good information on debates on current problems. The attitude of the students is on the whole more international-minded than before the last World War, and foreign politics are often the topic for discussion in the *students clubs* which are to be found in every secondary school. They are not so varied and differentiated as in many British and American schools, because the enrolment in an average Norwegian school usually does not exceed four to five hundred students. Neither are they so exclusive in their admission requirements or in their professional level, but they provide excellent opportunities for learning democratic ways of conducting group living. Originally started as debating forums for political and literary subjects they now extend their programmes to dancing, concerts, amateur dramatics, film performances, and so on, partly because the new methods of teaching include discussion and speech training in the ordinary syllabus. The clubs are administered by the students themselves, but sometimes the teachers participate as lecturers or *régisseurs*.

Students' councils are now established in all Norwegian secondary schools. Their privileges and policy may vary, but they always work in close co-operation with the principal and the faculty committees. Some schools also experiment with courts of justice composed of students,

apparently with success. But usually the functions are restricted to supervision during break, road safety patrols, school publications, and so on. In some cities also a 'youth council' has been established for the purpose of making the prospective electors acquainted with municipal problems. The discussions and resolutions in this youth parliament, or city council, have sometimes influenced the decisions taken later by the authorities of the city; this has of course been very stimulating for the speakers in the young assembly.

School journeys to official institutions, factories, museums, vocational guidance centres and so on are now a regular part of the school programme, especially in social studies. Instruction in the technique and evaluation of such excursions forms part of the education of teachers, and the Association of Secondary School Teachers has edited a special handbook with suggestions for the successful planning and execution of visits to places of historical, geographical or biological interest. The pupils are required to take notes and to interview officials, workmen, and guides on these trips. Gradually these excursions have extended to class journeys and exchanges with students of the same age in the other Scandinavian countries, and with British, French and other schools. Some young people have even won prizes enabling them to go to the United States. But, of course, most school children have to satisfy themselves with pen-friend contacts. This too is very popular, partly because it is useful for language-learning which holds so large a place in the traditional secondary school curriculum.

Another contact with foreign countries is by 'ship adoption'. A class chooses a certain Norwegian merchant ship bound for foreign shores as pen friends, and in return get not only letters from the crew, but also souvenirs and valuables from the ship as it travels. The shipowners hope in this way to stimulate the interest of the students for the recruitment to the great Norwegian mercantile marine.

A rather neglected field in our curriculum is art appreciation. In leisure time many students join bands, choruses and choirs or take courses in drawing and painting. But in recent years the school authorities in some cities have introduced into the school curriculum concerts given by outstanding artists. In the afternoon the theatres have special performances for school pupils,



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mostly classical or modern youth plays. The tickets are very cheap because the prices are subsidized by the municipality. Outstanding movie pictures about historical persons, Shakespeare plays, and so on, are also very popular.

Partly as a means of preventing juvenile delinquency, the municipal authorities also give grants to *leisure time activities* for the school pupils, comprising all kinds of activities—from home-making and domestic science (also very popular among the boys) to aviation and aeroplane construction. Many teachers are engaged in the afternoons and evenings on such work, but so are other people who are willing to help. Many youth organizations also arrange courses and competitions of this kind. Scouting is very attractive to boys and girls up to the age of sixteen, and in the rural districts the *4-H-movement* has done excellent work. Summer camps are run by many types of organizations—Christian, athletic and international, e.g. a 'Nansen camp' with participants from many far-away countries has been arranged for several years by the Norwegian Junior U-N association in order to discuss international tensions and how to solve them through co-operation in practical projects. The Junior Red Cross runs courses for first-aid. The Norwegian Forest Society arranges, with government support, summer camps in forestry for secondary school boys.

Besides fiction reading and the cinema the most popular recreation both in- and out-of-school is all kinds of ball games, especially football and handball. Other sports, such as skiing, skating, swimming and athletics, attract great interest, and every year nation-wide competitions are arranged with prizes from the King and the Teachers' Associations.

Since the liberation in 1945 there has been an annual competition in 'social orientation and a knowledge of current events', comprising questions about foreign politics, parliamentary debates, modern literature and many other aspects of contemporary life. The tests are given during school time and are supervised by a teacher, but are not compulsory for the students. An increasing number of participants each year shows that this new way of 'social studies' appeals to the spontaneous interests and attitudes of modern youth, and gives strong impetus to the systematic and critical reading of newspapers and of listening to the broadcast news.

This development has to a large extent broken down the barriers between school life and society. Government authorities, parents, and the newspapers seem to support this tendency. Some narrowly academic teachers grumble because they think that the concentration of the students on their examination preparation suffers when so many distracting leisure time activities are open to them. Anyhow, it does not seem to have had any bad effects on the physical health of the students. They are taller, heavier and stronger than their seniors, and they enjoy school more and think better of their teachers than their ancestors did. It may be that their mental health is not as good as their very healthy appearance. A certain restlessness and superficiality are common features among modern school children, but this could as well be ascribed to poor housing conditions, insufficient help in getting down to study and do home-work (some schools now experiment with the preparation of school work in two supervised morning lessons in the schools), or a very extensive use of free time in paid employment in order to get more pocket money. Our scarcity of man power gives the students an undreamed-of opportunity for obtaining well-paid jobs, especially during the summer holidays.

On the whole the new relationship between school and *real* life seems to be beneficial, though it is too early to evaluate the effects now. It is a remarkable fact that juvenile delinquency is not so acute a problem here as in many other industrialized areas. Before World War II it accounted for 29 per cent. of the total number of offences, and now it is reduced to 20 per cent. Credit for this fall cannot be claimed entirely for education.

A more positive aspect is the increasing interest



in 'life-long learning' and participation in the political elections. The usual experience that better school education creates desire for adult education is also found in Norway, especially for the age groups from twenty-five years on.

This is to a surprising extent true also of young housewives and mothers who have become the most enthusiastic and crusade-spirited participants in discussion groups and language instruction, museum excursions and lectures on child welfare.

University students run a kind of university extension educational service. It is subsidized by the Government and the cities, and has a very high attendance from many groups of the population. Several factors contribute to this: prolonged and regular leisure time; higher standards of living; a wish for social contact in the feeding of isolation in urban areas, especially for newcomers from the rural districts; a search for people with the same kind of interests. Whatever the motivation may be, it is a very successful means of enriching daily life, giving relaxation and cultural recreation, and leading to an enrichment of the personality. The most prevailing interest seems to be the acquisition of knowledge of foreign languages, especially English. Powerful stimulus for the learning of foreign languages comes from the films, coach and hitch-hiking travel abroad is now undertaken by much of the population who never before dreamt of such leisure time activities; and the wish to be able to read all the cheap editions of English literature not often to be found in translation to Scandinavian languages.

Of course many of the participants drop out after rather a short time. This has always been the case with adult education. But the experiences from the welfare and education service in the armed forces, in the mercantile marine and among the miners in the Spitzbergen islands show that guidance and stimulation can increase the understanding for the valuable use of leisure time, even when circumstances are unfavourable for concentrated studies. More independent methods of study and learning in the ordinary schools, for example, library techniques, the art of intelligent interrogating, etc., can inspire the student to continue their education after school. 'Adult education must begin in school', as Ernest Green has said.

The adult education movement has taken on a much broader and intensified meaning thanks to

Government services for a travelling state theatre and art exhibitions, amateur theatre performances, and public lectures on discoveries and inventions. This has grown out of a natural integration between school and adult education, making the school buildings into community centres and the teachers into youth leaders. More informal methods suitable to the needs and habits of grown-up people are being introduced into ordinary instruction for young people. It is no revolutionary development, but a very clear and definite trend in educational philosophy and practice.

The rather traditional instruction in Religious knowledge, although compulsory in the school system of Norway, has not been able to intensify religious interests in all groups of the population; but Y.M.C.A's and other religious organizations in many parts of the country still have a firm hold. On the whole, however, a certain relativism, even cynicism, due to disappointment with the small results in international understanding, dissatisfaction with heavy military burdens, and other causes are more or less typical of the mental attitude of Norwegian youth. But psychological methods of informal instruction seem to produce a more open-minded, honest, extrovert, easy-going character, not so easy to inflame and not so interested in 'Weltschmerz' and philosophical discussions as in some other countries, but independent in opinion, with stress on unbiased presentation of controversial subjects and with profound interest in international problems. The old enthusiasm of youth, which is now mostly devoted to heroes of sport and speed, can still be aroused for real, important issues, because the idealism and the will to build a better world is still burning under the surface.

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# WORK WITH YOUTH IN FIELD STUDIES<sup>1</sup>

*F. J. Bingley, M.A. and Jennifer M. Walker, B.Sc. (Warden and Assistant Warden of Flatford Mill Field Centre)*

WHAT better schoolroom than field and woods, heath and saltmarsh? What better place to live than a red brick water mill set amongst some of the loveliest rural scenery in Britain? Such is the good fortune of hundreds of people who come to Flatford Mill Field Centre to attend courses of study in many subjects associated with the countryside. But there is more to it than that, there is the human side too, for those who come meet other people with many interests and from every walk of life, and new friendships spring up in the course of sharing the daily round of work and leisure.

Nearly every week we have young people from big cities, small towns and villages taking part in the same course. An interesting comparison exists between the town-dweller and countryman. One might imagine at first sight that the countryman would show the more interest, be the more knowledgeable and take the lead in the study of things that must be very familiar to him; and that the town-dweller lacking these opportunities would be slower, and at a disadvantage working on unfamiliar ground. This is not the case, for almost invariably it is the boy from the town who is the keener of the two, quicker to grasp what he is told, fascinated by what he sees and determined to make the most of the opportunities he is offered. The boys and girls from country schools more often than not show a lack of interest in things with which they have been familiar all their lives. Generally speaking it requires more skill to arouse their interest. There are, of course, exceptions. We have had many young people at Flatford whose homes are in the country and who were already keenly interested in natural history before they came to one of our courses.

Flatford Mill stands on the River Stour, about twelve miles inland from Harwich. The long estuary is tidal right up to the Mill; too much so sometimes, for a high spring tide with the wind behind it will come right over the lawn and into the Mill House.

The Field Centre comprises three buildings each with its own interesting history and background. The eighteenth-century Mill is built of mellow, old red brick, and the white-painted weatherboarding so characteristic of English watermills. The old granaries have been converted into bed-

rooms and laboratories, while the machinery room is now a whitewashed Refectory furnished with heavy oak tables. The sound of running water can be heard all over the buildings and from the windows can be seen the broad expanse of the valley with cattle grazing in the meadows.

Across the water in front of the Mill stands Willy Lott's cottage so often painted by John Constable, whose father once owned the Mill. Its timbered rooms with their little latticed windows now serve as bedrooms for some of the students who come to Flatford.

When far-seeing educationists in this country began to realize the value of field studies in education, it is hardly surprising that Flatford should have been chosen for the first Field Centre to be opened in Great Britain—a centre that would be able to play an important part in the training of the community in sound knowledge, aesthetic appreciation and the proper use of the countryside. For too long the biology student has considered the pickled specimen, the dried plant and the text-book illustration, with the result that what should be a vital living subject has tended to become cramped and mis-shapen. To see living plants and animals in their natural environment brings reality to the subject.

Of all studies Geography should have its place in the field, and the student should gain knowledge and first-hand experience seeing for himself

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<sup>1</sup> The Council for the Promotion of Field Studies was founded in 1943 with the object of providing facilities for carrying out Field Studies in all subjects in which such study is an essential constituent.

The Council now administers four Field Centres situated in localities selected for the rich variety of their ecological features, geological and geographical interest, and archaeological and historical importance:

*Dale Fort Field Centre* (Haverfordwest, Pembrokeshire) is built into the cliffs overlooking Milford Haven, excellently situated for Marine Biology. Skokholm Island Bird Observatory is administered from Dale Fort.

*Flatford Mill Field Centre* (East Bergholt, nr. Colchester) at the head of the Stour estuary has saltmarshes, meadows, woods and fresh water.

*Juniper Hall Field Centre* (Dorking, Surrey) in the Mole valley at the foot of Box Hill is one of the most attractive parts of the North Downs, affording a great range of interest to the naturalist and the geographer.

*Malham Tarn Field Centre* (nr. Settle, Yorks.) is 1,300 ft. up, on the limestone uplands of the Pennines overlooking the Tarn. A particularly interesting area for botanists, geographers and fresh-water biologists.



the form of the countryside, its underlying Geology, its hills and valleys and the inter-action of man and his surroundings.

Field Studies also have a place for the student of Archaeology, Architecture and even History; for the roots of all these subjects lie in the countryside. It has been said that the historian's best friend should be his boots, for how can he visualize the scenes of the historical events in which he is interested unless he walks over the ground himself?

At Flatford a normal day's work involves a considerable amount of planning on the part of the scientific Staff, to ensure that all goes smoothly. After breakfast the party meets in the Common Room to listen to a talk outlining the day's work. They are told about the place they are to visit, the things they are to do, and the methods they are to use to help them in their studies. One of us always goes out with the party to help them make the most of their day's work, but there is no formal teaching.

Take for example a Freshwater Biology Course with twenty-five students about to investigate a near-by dyke in the meadows. They would be divided into five teams, and each team given a section of dyke to study and the equipment necessary to carry out the work. We help them to start along the right lines, and then our time is spent moving round the groups answering questions and offering advice. There is a break for a picnic lunch and then work continues until the students are satisfied that their fieldwork is completed and they decide themselves when to return home.

After tea work starts in the laboratory, everyone identifying plants and animals, drawing up plans and collating their notes. In the evening the day's work is summarized and the results are discussed and, although it is understood that there is no compulsion to work, the whole party is usually still working hard at 10 p.m.

One can say that there are no hard and fast rules laid down at Flatford and that because of this a feeling of personal responsibility and good sense is evoked from the young people who visit the centre. This sense of responsibility is probably heightened when they realize that they are living and working with people often much older than themselves.

At first everything is new and exciting—the river, the buildings and the whole idea of the

Field Centre. For many of them it is their first experience of community life; this applies more especially to the day school pupil who finds himself amongst others he has never met before, and with them he enjoys the daily round of work and leisure, doing his share at serving meals and washing up. The atmosphere of open friendliness and freedom has a wonderful effect upon everyone.

This friendly and easy atmosphere is considerably helped by the fact that the domestic staff includes a number of part-time workers, girls who have attended a course at the Centre and then return as 'student-helpers' at a small wage. In this way it is possible for a keen student to continue to participate in field activities though she spends some hours of each day working with the permanent domestic staff, who are often themselves interested in one of the subjects studied at the Centre and take part in the students' activities in their spare time.

Sixth form school pupils are frequently brought by their own teachers who express amazement at the enthusiasm and the astonishing amount of work their pupils are prepared to do. Two factors probably account for this, quite apart from the novelty of the surroundings and work. To some extent it is due to the fact that they are stimulated to do their best because they are working with young people from other schools and, whatever else they do, they never want to let their school down in front of others. This element of competition plays a big part in the results they achieve during a week. Another facet is shown in the competition that develops between girls and boys. The latter are quite determined not to be out-done, hence a clever and efficient party of girls acts as a stimulus to the group as a whole.

Secondly, a different relationship exists between the Centre staff and the students from that which is too often found in schools between the teacher and pupil. Our aim is to awaken interest, provide leadership and guidance and to develop the interests of the individual. The scientific Staff of a Field Centre possess expert knowledge of their subject, the students respect this and are encouraged to make full use of it. No question is too simple to receive a considered answer. Many of the adult students are beginners and their humility sets a good example to the young from whom diligence is expected but not demanded.

An important factor enjoyed by those who come to Flatford is that of having time to do the



things in which they are interested, and above all they have time to talk to others who have similar and differing interests, and this brings a realization of a sense of unity on the one hand and individuality on the other, together with companionship.

Adolescents need to have time to share their interests and live as equals with people older than themselves and there is no doubt that all have this opportunity at Flatford and an unusually intimate feeling rapidly grows up between mixed age groups. It is perhaps the sixteen to eighteen-year-olds who benefit most from this friendly contact with people older than themselves.

Take for an example a man who is one of the best-known British experts on flies and comes to work at Flatford occasionally. He has a corner of the laboratory to himself but he seldom works alone there, for he likes to show the beginners around him how to catch and mount these insects, and the students become interested in his subject. He is not alone in this willingness to share his knowledge with the younger generation. Other research workers come here from time to time and they are always willing to take youthful enthusiasts under their wing and in so doing inspire them with a love of their own subject—a fine opportunity for the young. The kindness of these men, many of them of international repute, provides one of the most important benefits Flatford bestows on its young visitors. A man working at his subject for the love of it, regardless of time and weather, is a fine example for a boy or girl to follow.

In school the teacher is, of necessity, bound by the limitations of the classroom. Knowledge has to come from books, or at the best from material brought into the classroom and thereby divorced from its natural environment. Carefully planned outdoor work sweeps away these difficulties. It is still necessary to learn basic facts, but they can be learnt without that tedium so often found in school if they are cleverly woven into a day's fieldwork.

As an example, take a group of students who have never done any fieldwork in their lives before, and scarcely looked at a growing plant. They have an enormous number of basic facts to learn before they can do any useful work and this could be extraordinarily tedious when one considers that perhaps it might involve learning the names and characteristics of fifty plants to begin with. However the same end can be achieved in a much more interesting way without any

straightforward learning by giving the students a simple task embodying the recognition of these plants—such as making a vegetation map of a pond and its surroundings. In order to record the vegetation they find it necessary to be able to recognize the plants and they learn the names and characteristics without realizing that they are doing so, as some species turn up again and again and the students become thoroughly familiar with them.

We teach them to use their eyes and observe things accurately for themselves. There is plenty of time for them to stand and watch the normal behaviour of creatures when undisturbed and to make their own notes. To actually see something oneself is far more valuable and makes a much more lasting impression than to read about something someone else has seen.

In the field the other day we saw three dragonflies sitting on a fawn jacket. They were a beautiful sight with glistening outspread wings, the metallic colours of their bodies sparkling in the sunshine of an October afternoon. Three students soon noticed them and discovered why they were in such an unusual place—small midges were settling on the coat and the dragonflies were catching and eating them. The other members of the party gathered round, watching every movement of these insects intently. For nearly a quarter of an hour the three dragonflies held the attention of twenty-five young people who had never even paused to more than glance at such a creature before. Yet no one had specifically suggested they should watch them. Unconsciously they were acquiring the desire to watch and find out things for themselves. Three days at Flatford was beginning to have an effect.

Acquiring knowledge in the field in this way can be a strenuous occupation. Much walking is involved and this in itself is a new companion of work, and stimulating to mental activity. One can hardly become drowsy on a crisp March morning or bored on an afternoon in May with sunshine streaming through the young green leaves above you. Even rain does not dampen enthusiasm. We can well remember an occasion during a Plant Ecology Course when a party of gallant young souls withstood five hours of down-pour and then had to be persuaded to go home—such is the keenness that develops.

Let us quote another example: On a course in the early Spring we had amongst others two small



parties, one of boys, the other of girls. On the first day we decided to put them in one team, together with a boy who had come alone. They worked well and as the week progressed their keenness and enthusiasm grew. At the end of their stay we found that they had planned to come again on a more advanced course in their summer holidays.

This they did and worked very hard. It was pleasing to know that such firm friendships had been formed between these young people from different parts of the country and different types of schools during one week at Flatford.

To be able to spend a whole week concentrating on one subject in many of its aspects whether it be Art, Geography, Natural History or any other field study, enables a far deeper understanding to grow than could be arrived at in a series of lessons or lectures.

Sometimes a week is enough to enable the more intelligent students to develop a special line of interest. Only last year a group of Sixth Form boys joined a General Ecology Course. Their activities were guided throughout the week and we went out into the field to help them each day except the last morning, when we supplied each team with a problem to be worked out in the field using their own first-hand observation.

Two of these Sixth Form boys were in a group sent off to find out 'if certain species of woodlice lived only under the bark of dead trees, and other species on the ground'. They worked hard and soon realized that a considerable question had been posed, and these two boys have since spent several weeks at Flatford continuing their woodlice investigations. They have read numerous scientific papers often obtained after considerable difficulty, contacted experts in the various aspects of woodlice ecology and tried out many lines of investigation themselves, so becoming experts in their own way even at their early age.

This example serves to illustrate what we feel is a most vital part of our work. The awakening

of interest and enthusiasm in the student which prompts him to continue the work started here when he returns home. In an informal friendly atmosphere the scientific staff get to know their students by living and working with them all day and helping and encouraging them to develop independent interests. An important factor is the interplay of staff with a great variety of students, and the students upon each other.

So much emphasis is now placed upon learning about towns and urban society, its organization and implications, and too little attention and thought is given to the apparently simple basic study of nature itself and all its complex ramifications, which bring the humbling thought that whatever man does in modern society he still basically relies upon Nature for his very life and means of existence.

If this thought crossed our minds a little more often, if we appreciated the ordered plan that exists as a background to our modern world, we would realize that field studies have a fundamental part to play in the education of youth, and their influence extends far beyond mere scientific training.

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THE BODLEY HEAD



# NEWS AND NOTES

## BELGIAN SECTION—FRENCH-SPEAKING

The Ministry of Education here will soon be publishing an annotated list of cultural associations in Belgium. The N.E.F. will appear in this list, and since it will be distributed very widely it will form an excellent means of propaganda.

In March we played an active part in the *journées d'études* organized by CEMA (Training Centres in Activity Techniques) held under the patronage of the Ministries of Education and Health. The main theme of these seminars was holiday camps.

In May our President gave four noteworthy broadcasts on the upbringing and education of children, with special reference to the Rights of Man and of Children. This subject lies well within our discussions at Copenhagen on International Understanding and Mental Health.

Also in May, we organized, in co-operation with the Belgian School of Dalcroze Eurhythmics and with the Atelier School of Dancing, a demonstration of Dalcroze Eurhythmics in the ballroom of the Palais des Académies at Brussels under the patronage of Her Majesty Queen Elizabeth and His Excellency the Swiss Minister at Brussels. This evening was devoted to a very simple art, one particularly appropriate to children—it gave a large and select audience a chance to watch a demonstration of beauty, good education and charm in a magnificent setting.

We were invited by the Belgian National Commission of UNESCO to take part in an informative meeting on the activities of the Institutes of Education, Social Science and Youth in Germany. This meeting was presided over by Dr. Thompson.

In July we had the pleasure of welcoming representatives from National Sections and the International Secretariat of the N.E.F. at the Cité Joyeuse. Together and in the atmosphere of a large and united family, we were all able to practice international understanding. That is worth more than reading thirty-six books about it, and we hope that all the members of the N.E.F. from every National Section will want to come to the great International Conference in 1956, to meet each other and work and enjoy themselves together so as to make better known and understood the real face both of the N.E.F. and of humanity itself.

After the holiday period of August we had the pleasure of inviting our members to a performance of folk songs and folk dances given by a group of Norwegians at the Belgo-Norwegian Cultural Centre. It was a wonderful and liberating atmo-

sphere. One had the same feeling of exhilaration as we had on the unforgettable evening when we watched the Danish singers and dancers at Askov.

In September we got together an interesting collection of children's paintings for the competition organized by *Shanar's Weekly* of New Delhi. We hope that our friends of the N.E.F. in New Delhi, seeing the work that we have sent, will seize this chance of writing to us.

During the winter season, October to May, we are going to organize seven public meetings designed to study the decisions reached at Copenhagen and Brussels. We will make the substance of these meetings known through our own journal and other educational reviews.

In the spring of 1955 we expect to prepare ourselves for the 1956 Conference by holding one or more *journée d'études*. Apart from discussion groups we hope to arrange an exhibition whose theme has not yet been finally decided upon and show films which will help towards the renewal of education. We shall commemorate on the same occasion the twenty-fifth birthday of the Belgian Section of the N.E.F. and the eightieth birthday of our President, Monsieur Smelten.

Madame Van Steenhuyse continues undismayed to work at the plan for international exchanges. The results of her efforts are not spectacular but they are nevertheless encouraging. She will give us an account of them herself in the next issue of *News and Notes*.

Monsieur Devaux has got together a small group of faithful readers. Unfortunately the English edition of the Book Club is not in great demand. At present we are examining, in accordance with resolutions passed at Copenhagen and Brussels, the possibility of bringing out books in French and translations from the English volumes in the Book Club. We haven't yet found a satisfactory way of doing this but we are not abandoning this idea and expect it to succeed in the end.

H. BISCOMPTE, *Secretary*

## BOMBAY BRANCH

The New Education Fellowship with the co-operation of the Secondary Teachers' Association held a Child-Art Exhibition in the Jehangir Art Gallery, Bombay, on the 9th September, 1954. The Chief Justice of Bombay, Mr. M. Chagla, opened the Exhibition and was introduced by Mr. M. T. Vyas, who in his introductory talk spoke of the need and importance of holding such an Exhibition.

In his inaugural address, Mr. Chagla stressed the need of self-expression for children as this



solves many problems in their years of growth and development. A society with an outlet for self-expression will be a healthy one. For this reason he said Child-Art was important. He made the three following suggestions for consideration by the authorities concerned:

1. That a Child-Art section be opened in the Prince of Wales Museum in Bombay.
2. That Art should be a compulsory subject on the school curriculum and that each University in India should have an Art Faculty.
3. The Child-Art Exhibition should become an annual event.

Mr. Chagla was followed by Mr. R. V. Leyden—Art critic of the *Times of India*, who also emphasized the value of Child-Art. He remarked that this Art could be a great binding force in the International world. He further said that if people could only be as children many of the problems of the world would be solved.

Mr. Pulin Bihari Dutt—a great pioneer in the introduction of Child-Art in schools—underlined the fact that a child's art showed his pure, unaided, expression.

Mr. Chagla, the other guest speakers and all who had helped to make the Exhibition a success, were then thanked by Mr. Inander, President of the Secondary Teachers' Association.

It is of interest to note that during the Exhibition children painted pictures on postcards and sold them to the visitors, the proceeds of which went to the Assam Flood Relief Fund. Rs. 127-11-6 was collected.

A seminar was held on Saturday, 11th September, also on Child-Art, at which Mr. Badigar, Inspector for Drawing and Crafts, Government of Bombay, made the following points on its aims in Primary and Secondary Education—not to produce artists but to foster and develop the creative self-expression innate in every child; to enlarge the visual and imaginative powers—so to deepen the emotions; to develop aesthetic sensibility and appreciation of Art; to train the hand and eye, equally essential as training the brain; to release creative impulses and suppressed emotions important in the life of a child and especially for his mental health (as can be seen in the Child Guidance Clinic); to develop the personality; and finally, that Art is an essential element in human civilization and the only way to educate the nation is by arousing the interest of children at school.

Our President, Mr. M. T. Vyas, and Chairman, Miss Panandiker, directed a Seminar of Headmasters and Education officers of three states—Bombay, Cutch and Saurashtra, held at Mahabaleshwar from the 1st to 23rd October.

K. C. VYAS, *Honorary Secretary*

## ENGLISH SECTION

I have been asked to write a brief account of the New Education Fellowship Circle started at Dudley Training College in February 1954, and of the ideas which lay behind its formation. It was during 1952 that I first began to think in a new way about the group work of the E.N.E.F. As a long-standing member of the Council I could look back over our work for many years and consider our changing techniques of approach and the varying response which they aroused. For example, during the brief secretaryship of Dr. H. G. Stead, some years ago, a great impetus had been given to the formation of groups which considered the nature of the 1944 Education Act and the way its admirable principles could be effectively worked out in practice. This gave an immediate sense of purpose to the groups and encouraged membership of them.

After a few years this phase seemed to pass and for a period everyone talked about the need for 'research' groups. It was felt that if groups pursuing similar investigations could be set up in different parts of the country the interchange of information and experience would be of great value. The reason for the existence of the groups was to be found in the programme they were to follow or the investigation they were to pursue, and in these terms they met with moderate success. Where the membership of a local branch was well organized, as for example at Derby and Leicester, lively and interesting meetings were held and a great deal of interest in educational matters was aroused. But the interest and the sense of allegiance was local in origin and feeling, membership was of the branch rather than of the parent body, and the terms of affiliation meant that each new branch member enrolled was a source of expense rather than of revenue to the national section. For this reason alone the future of the E.N.E.F. could not have been assured by any such means.

Apart from this, other factors began to operate adversely on the chance of success of the E.N.E.F. branches. During the latter part of the 1940's and the early 1950's a number of other agencies began to do similar work, though with a different form of organization. The Area Training Organizations, the National Union of Teachers, the Local Education Authorities, the Ministry of Education, individual training colleges, and even the extra-mural departments of Universities began to arrange lecture and refresher courses for teachers on a greatly enlarged scale. They catered for the potential personnel of E.N.E.F. branches, in a number of cases they had no difficulty in relation to finance, and they drew into their orbit many



people who might otherwise have taken an active share in branch organizations.

By 1952 it was becoming clear to me that the E.N.E.F. could not survive successfully in the old terms and that arrangement of meetings of the normal propaganda type was in general better left to these other agencies, or run in conjunction with them. With this in mind I wrote to the Secretary telling him that Group Discussions seemed to me to be the answer and that I wanted to start, and would like to see elsewhere, New Education Fellowship circles with an *invited* membership representing a cross section of educational people and their interests. The proposal was that groups would meet for supper, say one evening a month during term, followed by general, or smaller group, discussions. The reason for this was that some people felt much more could be gained from conversation than from an organized meeting.

Though the guests would be from various sections of education, they should have as their common bond, membership of the Fellowship, copies of *The New Era*, and their desire to get at the truth through honest discussion. It was hoped that people who worked in the field of education would respond to this interchange of views and that perhaps the future of the N.E.F. would be secured by the growth of these discussions groups.

When I wrote this was just an idea. The underlying assumptions might have been completely wrong. But our experience at Dudley appears to justify them. In January 1954, after discussion with the members of the E.N.E.F. on the College academic staff, invitations were sent to about sixty-five people to join our group. It was proposed that we should meet once a month during term time for an evening meal, coffee and conversation. Of the sixty-five people invited all but four replied and fifty-five definitely linked up with the Circle, which has held four meetings, in February, March, April and June, with an average attendance of forty. Joining the E.N.E.F. is a condition of membership to the Circle. We meet by 6.15 p.m. in the lounge of one of the College Halls, have dinner in the Refectory at 6.30 p.m. (at a charge of 2/6d. per head), divide into smaller groups or keep together according to what we want to do on that particular evening, but in any case we all rejoin about 9 p.m. for coffee. After coffee people leave as and when they wish. We are, of course, fortunate at Dudley in that the College Council have kindly given us permission to meet on the College premises, and students help in the Refectory so that extra labour is not needed. But now that rationing has ended it would be possible to arrange smaller groups in

private houses in a setting even better calculated to serve the end in view. For we are returning to the idea that quality of experience is the important thing, that fellowship is a result of real personal contact and the honest sharing of experience. People who are tired of public meetings, and weary of the innumerable and interminable committees which clutter up many of their lives are the more likely to appreciate the opportunity for good conversation.

In a selected group such should not be difficult. It is enough for someone to introduce a topic or start a discussion. But the *prepared* talk should be avoided. Most people talk best when 'off the record' about something within the field of their own experience, and when it is unprepared and unpremeditated tend to speak the truth which is really within. In our Dudley group as at present constituted we could run for two to three years, with eight meetings a year, without going outside the group for accounts of interesting and significant first-hand experiences. We have teachers of all types and ages, training college and university lecturers, youth employment officers, librarians, ministers, a children's officer, a psychologist, a doctor, a research worker, the head of a remedial centre, principals of county and technical colleges, inspectors and administrators. We need no elaborate organization. A few weeks before each meeting a notice is sent out with an attached slip which is to be returned as an order for dinner, and members are most punctilious about returning these. Our average attendance is about forty, which, considering the commitments of many of our members, is very gratifying and suggests that the evening is worth while.

What are the new features of this group? It has no speaker; its membership is invited and restricted; its meeting is social; it aims at the honest interchange of experience and opinion rather than the presentation of a particular view; its membership is deliberately chosen to contain a variety of views; all its members agree to become members of the E.N.E.F. and share the broad principles for which it stands. Why not start such a group now? It could meet in your house or in your college or school, and be half a dozen or forty in number. And after a few months agree to break up for each member to start a fresh circle. This is a sensible version of the 'chain-letter' idea, and could provide us with an oasis of friendliness and fellowship in a bewildering and often unfriendly world.

DAVID JORDAN, *Principal, Dudley Training College, Member of E.N.E.F. Council*

[Other multifarious activities of the English Section will be reported in its February *News and Notes*—ED.]



### JOHANNESBURG BRANCH

Our only activity during the past six months has been the organization of the lecture tour of Mr. Donald McLean of Australia. This has absorbed all our energies and proved to be one of our most worth while undertakings.

Mr. McLean, whom we side-tracked as he was returning home from America and Britain, spent two months in South Africa. He arrived on the 5th August and left on the 4th October, and during this period he gave 84 lectures and must have addressed about 16,000 people. He spent the first week in Cape Town; the second in Port Elizabeth, Grahamstown, Kingswilliamstown and East London; the third in Durban and Pietermaritzburg; the fourth in Bloemfontein, and the remaining time on the Witwatersrand. His addresses covered a wide range of subjects and included *Modern Approaches to Basic School Subjects*, *Social Studies*, *Modern Trends in Secondary Education*, *The Ideal Primary School*, *Edu-*

*cation for Complete Living*, *Parent Child Relationships*, *Education for Leisure*. He had most enthusiastic audiences and gave us a wealth of information and many new ideas. The interchange of ideas on education, and the comparison of methods adopted in different countries to overcome difficulties which are common the world over is a most stimulating experience, and one of the valuable services which the N.E.F. can render. The Education Departments in the four Provinces took a keen interest in the tour. This proved most heartening. It is difficult, perhaps almost impossible, to measure the results of such a tour, but we are confident that as the months go by, we shall indirectly see more and more concrete evidence of its value.

We hope that the good work started by James Hemming and continued and extended by Don MacLean will go on.

D. M. LUCKIN,  
Secretary

## CONFERENCE OF INTERNATIONALLY-MINDED SCHOOLS

Margaret B. Sutherland

THE fourth study-course for teachers, organized by the Conference of Internationally-Minded Schools, was held at Pendley Manor, Tring, in August. It was attended by some forty people, representing nine nationalities, coming from a wide variety of educational agencies, and with varied experience in different countries of the world. Officially they met to discuss *the Teacher in the Modern World*, and this topic was treated by the now customary method of group discussion, report to a plenary session of all groups, further discussion of the report by separate groups, final plenary session. In this way each group had the opportunity at some point of discussing each of the three main sub-divisions of the topic—social aspects, psychological aspects and fundamental education. Difficulties of language were surprisingly infrequent: English and French were the official languages of the Conference, and with the help of excellent interpreting and some careful definition of terms (e.g. the teacher's 'prestige'), the problem of communication was solved.

There was thus systematic work on the official topic. But perhaps even more valuable were the discussions that emerged by the way, notably, the discussion arising from a statement that the Christian ideal is the one which must guide the schools of the modern world. It was pointed out

that the use of the term Christian might automatically exclude many people who nevertheless shared the ideals we had in mind: and although it was argued most convincingly that the term rightly understood should not have this excluding effect, the general feeling seemed to be that it would do so. This discussion inevitably led members of the groups to attempt a more precise statement of the ideal they were thinking of—a process of much value.

There emerged also from some discussions an indication of what might be described as the European tradition in education, namely, the belief in the great importance of the teacher as a transmitter and defender of culture: and also the belief that education needs to concern itself primarily with the development of the good human being, to care most particularly for the independence of the individual—a belief which seemed threatened in some ways in this time of 'mass civilization' (one of the terms whose definition occupied us most profitably) when, sometimes with the most admirable intentions, the cultivation of the good citizen may be over-emphasized.

Apart from these discussions of general principles there was also the peculiarly satisfying experience of discovering that teachers in different countries, working under different systems, have



so much in common; not merely shortage of accommodation and low salaries (we knew about these before), but similar reactions to meeting classes, to dealing with colleagues, in fact, to the teaching situation. There was remarkable agreement too on the question of the ideal personality for teaching: agreement that one simply cannot generalize and that no one type is ideal.

It is hoped that some of the findings of the Conference will be reported in a booklet to be written later in the year, under the auspices of Unesco. But for those living at Pendley there were other satisfying results. There was the pleasant feeling of acquiring a knowledge of education in other countries in the most labour-saving way, and with details not given in the textbooks;

and the invigorating shock of surprise at the strangeness of some administrative arrangements in other systems of education. There was, for some continental visitors, the thrill of initiation into 'le golf' on the miniature course available when rain ceased briefly. There were the initial three days of sightseeing when members got to know each other as they visited Oxford, Stratford and London. There were, too, constructive evenings when other projects of the C.I.S. (in particular a camp for displaced children, to be held in Denmark next summer, and next year's teachers' course), were discussed, and when practical arrangements were made for international exchanges of material and correspondence.

## INTERNATIONAL STUDY CENTRE OF APPLIED PSYCHOLOGY

**I**N the course of the last half-century fundamental discoveries have been made in the realm of depth psychology, discoveries throwing new light on the whole of the creative side of human life and work. Up to the present these discoveries have been used principally in the treatment of mental sickness. The purpose of the International Study Centre is to examine whether and how they can be more generally applied for the direct promotion of mental health.

Four main lines of enquiry and experiment are pursued:

1. By what means these discoveries can be rendered accessible to men and women of the present age seeking new insight in a time of world stress;
2. By what means these discoveries can be made available for purposes of education, not only in childhood but at all the stages of life where psychological understanding is especially required;
3. By what means these discoveries can be applied in the different occupations and professions, especially those concerned with industry, with administration and with social well-being;
4. By what means these discoveries can be set upon a broad empirical basis and so made part of the scientific heritage of mankind.

The method of work of the Study Centre is to bring together the relevant hypotheses and techniques of the different schools of depth psychology with the object of investigating to what extent these can be applied by men and women in good psychological health through the fellowship of a working group, as distinct from

the process of psychological analysis used in the treatment of neurosis. Psychologists to an increasing extent have come to recognize the small working group, whether in industry, in politics, or in other social activities, as one of the natural, spontaneous and effective forms of human co-operation. The Study Centre seeks to discover whether this may not be the appropriate means of applying the findings of depth psychology to the fuller and more satisfactory living of life.

To this end it organizes three types of meetings: discussion groups, dealing with one or other of the above lines of enquiry; seminars, in which a detailed study is made of some particular aspect of depth psychology; and study courses, at elementary, intermediate or advanced levels, according to need. As far as possible, these discussion groups, seminars and study courses are held over a series of week-ends (or for suitable periods during the mid-week) so as to give sufficient opportunity for adequate reflection and exchange.

The ultimate aim of the Centre is to extend scientific method to the investigation of the deep unconscious and apply the results so reached to the conflict of ways of life at present disrupting mankind. With this aim in view, it seeks to make contact not only with psychologists, social scientists, educationists and other professional men and women directly affected, but with all those who recognize that, to meet the challenge of a world divided against itself, it is necessary to find new ways.

Communications in regard to the Centre should be addressed to:

Mr. P. W. MARTIN, Talboys,  
OXTED, Surrey, England.



## Book Reviews

**Family Inheritance.** *A Life of Eva Hubback.* Diana Hopkinson. (Staples. 10/6).

This book has a double appeal. First it is the life story of a remarkable woman told with the sympathetic insight of a daughter. Secondly it recapitulates many of the events which have had an impact on our own lives. Eva Hubback was much in the social history of her times; helping to make it, herself influenced by it. This biography gives one the experience of reliving the past in the context of an intimacy which the events never quite had at the time. Things happen; history rolls on. News reaches us of this or that as we go about our affairs. We react; and when tomorrow comes there are fresh things to think about—new slants, new problems. Not often, even in the biography of great statemen, do we sense the full flavour of the relationship between a person who plunges courageously into the affairs of the time and the way the affairs touch personal life. But in this book we have just that. It emerges from the simplicity and sympathy of the author's writing: a series of vignettes, not a catalogue of the years.

Eva Hubback combined a great gentleness of personality with a tremendous power of decision and a relentless determination to achieve purposes which seemed to her so clearly to be necessary that she found it difficult to credit other's confusion. This social vision developed early and brought her from the security of her Jewish home resolved to play her part in the shaping of thought and action. Furthermore, her insight leapt beyond the phase of feminism in which she might so easily have been completely embroiled. She saw with her intense clarity that there was no way of securing the emancipation of women except by transforming the rôle of wife and mother. She saw too that society would never achieve balance of thought and feeling in politics, medicine, education, and elsewhere unless wives and mothers, as well as unmarried women, participated widely in affairs. In this she was a pioneer in practice. No one has ever been more deeply involved in furthering the growth and extension of the positive forces for good existing in her times. Where there were none, she set about making them. But also the immediate needs of any child, or, indeed, of any person, always had a priority; for her humanity reached everywhere, creating a response of affection and love from all who knew her. She was essentially a motherly figure and gloried in that rôle.

The foibles of the great always make amusing reading; their close companions touch our curiosity. Diana Hopkinson has included both. Shortly before marrying *Bill*, Eva was faced with, for her, the awful fate of having to sew endless Hubback name-tapes on her clothes. In the midst of this task she wrote to him: 'I really cannot marry you, (a) if your clothes are marked in ink; (b) if I have to mark them myself, a job I particularly hate—it's so finicky and makes me in a furious temper.' As for her companions, they crowd in on us from the leaves of the book stirring all sorts of associations in our minds—*Herbert Samuel, Rupert Brooke, Lowes Dickinson, Eleanor Rathbone, the Laytons, the Simons of Wythenshawe* and many others. It comes home, with consoling force, that even in this crowded, bustling present century, it is still possible for those who forge the temper of the times to be near and intimate. Achievements that shape society come from comradeship linked with clarity of purpose; so it has been, and so it perhaps will continue to be for, without personal dedication to something beyond the self, enduring things are not created. Diana Hopkinson has given us the moving life-story of a dedicated person. There is much in it to be pondered on.

James Hemming

**How to Judge a School.** William F. Russell. (Harper. 20/-).

The 'Puzzled Parents' for whom this book is written are Americans, and it is well known how closely and practically concerned are Americans in their schools. Dean Russell's book has much valuable guidance to offer to us who find the parent-school relationship less effective than we would have it.

The author gives parents three criteria for judging a school: (1) the desirable ends of education, (2) the knowledge of how children learn, (3) an understanding of the tested processes that are able to achieve these ends. Parents, therefore, must give thought to all that is therein implied, and, no doubt knowing his American readers, he invites them to consult the *EER* (*Encyclopedia of Educational Research*), which runs to 1520 pages of text with 26 pages of introduction.

It is regretted that a book so potentially helpful to Americans should contain emotional judgments that must fall jarringly on educated ears: the frequent anti-Russian gibes, the reference to the Chinese as 'child's play for Soviet Russia', the description of *Tom Brown's Schooldays* as 'that Classic of pedagogy . . . most famous of all books about education', the statement that adaptability and inventiveness are 'unusual characteristics of the American people'.

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Notwithstanding, teachers *should* read, at least, the chapter on 'New Knowledge of Learning' in which Dean Russell deals, in masterly fashion, with many misconceptions of the learning processes that have bedevilled education and misguided parents since the introduction of compulsory schooling.

The final paragraph of the book, from which I have omitted the word 'American' before 'people', should introduce every edition of *Hansard* and of the Agenda of meetings of all Local Education Authorities:

'When the people have more knowledge of the purposes, processes and place of education in our society, when they appreciate the interlocking rôle of school, home, church and other institutions, then they can see their local school problems in a larger perspective, and reach judgments that rise above tradition and prejudice.'

A. A. Bloom

**Black Banner Abroad. Geoffrey Trease. (Heinemann. 8/6).**

The supreme test of a novel for any age is that, once started, it should prove irresistible to its readers. 'What happens next?' they want to know; 'what happens to these people?' Mr. Trease's readability has always been high and *Black Banner Abroad* more than maintains this level.

The book's theme is admirably selected to provide the surprises and delights that it brings. The crusty classical Head of a boys' grammar

school is worked on skilfully by his counterpart at the girls' school—a young woman of ideas and determination. He is persuaded to co-operate in taking the combined school dramatic society to Provence to give two performances of *Romeo and Juliet* there during the summer holidays. This enterprise results in a variety of events, adventures and relationships in which our old friends of the *Black Banner Players* are deeply involved. With his usual skill, Mr. Trease—while never 'teachy'—takes what opportunity his tale offers to extend the thoughts, feelings and knowledge of his readers. The romance of the past and the rich possibilities of the present are set out in tempting array. The book is not only as alive as a spring morning—it is an invitation to life.

Since this is a juvenile novel, it is, of course, told from the point of view of the adolescent leaders in the adventure—Bill Melbury (Mercutio) being the raconteur. There is not a trace of that artificial heartiness which some writers seem to think provides the right framework for adolescence. Mr. Trease's young people are whole and real: some absorbed in their hobbies, some in themselves or in others—yet all human beings. The boy-girl interest is handled with gentleness and sensitivity, and the adults get their share of astute, sympathetic observation.

Nor is Mr. Trease afraid of language just because he is writing for young people. By sheer economy and simplicity he achieves, time and time again, poetic force in the brief descriptions that grow from his narrative: 'We flew down the road. It scrunched under our wheels. Grit and stones spurted with explosive noises. I hoped we weren't going too hard on our borrowed machines. Some goats leapt out of our way, their neat hoofs clicking daintily.' *Where* the friends were going at that moment I must not divulge, for there is a non-criminal detection theme running through the book—not obtrusive, but present—which gives much spice to the tale. The cycle ride has something to do with *that*.

It is a great joy to read an adventure story that is completely different from the clattering concatenation of depersonalized events which these days too often passes for narrative. One can only hope that the *Black Banner Players*, encouraged by their success in Provence, will to go on tour again.

James Hemming

**NEW BOOKS FOR THE YOUNGER CHILD.**

Nursery rhymes are, I suppose, most children's first experience of literature, and this survey may begin fittingly with one of the outstanding juvenile

publications this season, the Oxford University Press's beautiful compilation by Kathleen Lines—*Lavender's Blue* (15/-), with its copious illustrations both in colour and in black-and-white by Harold Jones. All the old favourites seem to be here, with a great many less familiar rhymes which deserve revival. Every turn of the page shows an illustration, and the text is usually about six or eight lines; occasionally a little more. Altogether, this is a handsome production.

But fifteen shillings is, undeniably, fifteen shillings—and I am glad I can report an alternative collection of nursery rhymes, *The Golden Mother Goose*, selected by Jane Werner, with illustrations by Alice and Martin Provensen (Publicity Products, 5/-). Do not be put off, as I nearly was, by the rather garish cover which suggests the cheap and nasty annual—all is good taste within, from the sampler-style end-papers to the clean bright colours of the other pictures, as delightful in their own way as the pastel shades of the Oxford volume.

This question of colour in young children's books is a very perplexing one, and I am anxious that my own adult prejudices should not distort my assessments. Will readers kindly take warning and allow for the danger? It may be right to give children certain crudities which affront the maturer taste—perhaps they need aesthetic 'horrors', at one stage of their development, just as they need elements of bloodshed and violence in their stories. These remarks are prompted by a number of books which seem to me admirable in intention, successful in that intention, yet rather repellent in what must be a deliberately-chosen style of colour-printing. Good examples are *Adventure of the World* by James Fisher (Rathbone Books, 10/6 boards and 14/- cloth), and *The World in Pictures* series—*Mountains and Valleys* and *Icebergs and Jungles* (Rathbone Books, 4/6 each). Such books, and various other publications from Adprint House, combine a great deal of entertainment and instruction in a way which teachers will welcome, and I only wish I did not have to make this personal reservation about the colours. However, if readers will look out for the books, they can quickly judge for themselves on this point.

Amen House, rather than Adprint, represents—I must freely confess—my own standpoint in this debate. The Oxford University Press is continually earning my enthusiastic gratitude by its standards of production and, above all, by its patronage of such illustrators as Joan Kiddell-Monroe. She has just done the pictures for *Scottish Folk-tales and Legends*, retold by Barbara Ker Wilson



(12/6), the latest addition to a series which has already covered England and Ireland. A darling series, which I am optimistically collecting for a generation yet unborn. There is a swirling rhythm about this artist's line which is unmistakable and inimitable.

Also from the Oxford University Press comes a deftly amusing fantasy, excellent for reading aloud, *Over the Hills to Fabyon* (10/6), both written and illustrated by Nicholas Stuart Gray. Here we are in the fairy-tale world of kings and princesses, and a city which can be magically whisked over the hills and far away, by the mere operation of a wish. But the magic is blended with the modern and the everyday, with all the incongruity that is the foundation of such fantasies.

Another kind of incongruity is the basis of Nancy Spain's *The Tiger Who Couldn't Eat Meat* (Max Parrish, boards 6/-, cloth 7/6) which also is illustrated by the author. Though this (much shorter and 'younger') story opens in India, it moves quickly to Edwardian Kensington, where the little boy hero attends St. Theresa's Seminary for Young Ladies and Gentlemen and is fetched home daily by a conscientious and vegetarian tiger-cub named Simpkin. These simple pictures, in gay primary colours, I like very much.

While we are mentioning animal stories, I would say that there are two new additions to Inez Hogan's ever-lengthening 'twin animal' series, *Giraffe Twins* and *Racoon Twins* (Dent, 4/6 each). These are simple little stories, with monochrome illustrations in sepia and brief easy text in large type. For slightly older children the prolific René Guillot has written *The 397th White Elephant* (Oxford, 9/6), an Oriental fantasy translated by Gwen Marsh and illustrated very effectively by Moyra Leatham, sometimes in black and sometimes in pink. Whether writing for the older or for the younger child, Guillot has an intensely individual style, which comes through in translation. He is powerfully imaginative, rhetorical, mystical, repetitive. But here his prose, so apt to proliferate with a tropical richness when he writes for adolescents, is trimmed into manageable lengths without losing all its poetic quality.

Sometimes, in discussions on children's reading, internationally-minded parents and teachers rise to ask, 'would it not be a good thing if our children could read the children's books of other countries?' They are surprised—sometimes, being human, a little piqued—when they learn how many such translations are available.

From Sweden now comes *Pippi Longstocking* by Astrid Lindgren (Oxford, 7/6), the story of a naughty but attractive nine-year-old, with

whom many a small girl will delight to identify herself—at least temporarily. Only temporarily, because Pippi lived all alone in a cottage in an old overgrown orchard at the end of a little Swedish town, and 'had neither mother nor father, which was really rather nice, for in this way there was no one to tell her to go to bed when she was having most fun, and no one to make her take cod-liver oil when she felt like eating peppermints'. Few children seriously wish they were orphans, but this fantasy of independence is one of the stock ingredients they require in their literary diet. Pippi's high-spirited adventures at school, at a picnic, at a circus, and at a polite tea-party, should make her a popular heroine.

Another eminent foreign guest (though comfortably acclimatized in David Ascoli's idiomatic translation to the last 'gosh' and 'bloke') is the latest of the famous Mimff books, H. J. Kaeser's *Mimff Takes Over* (Oxford, 10/6), once more adorned by Edward Ardizzone's illustrations—few children could resist those colourful endpapers or that all-the-way-round wrapper design, depicting in each case Mimff sailing through the air in a helicopter. Mimff is the small-boy hero-type, the male equivalent of Pippi. What would happen if the two characters were to

meet one shudders to contemplate. No ordinary book would hold them within its covers.

*Pleasure with Paper* by A. van Breda (Faber, 8/6) comes, as its author's name suggests, from Holland. It has been translated by W. E. James. It shows, by sketch, diagram, and brief verbal instructions, how to make a variety of models with paper, scissors, and paste. Toy furniture, houses, castles, ships of all kinds, Christmas angels, paper flowers, garlands, masks, puzzles, and so on. If you think this sort of book stunts a child's originality, you will dislike it extremely. I only know that, as a child, I myself should have found some useful ideas in it, while still preferring to adapt them in my own way. And I am quite sure that, had I now a group of small children to keep occupied with these scanty materials, I should find such a book most suggestive.

There is just space for a few other brief recommendations. Alison Uttley's *The Little Red Fox and the Wicked Uncle* (Heinemann, 8/6) needs only to be named. Julia Clark's *Crab Village* (Dent, 7/6) is a tale with a tangible atmosphere—the story of a little girl named Lucy going to stay with Miss Toby in a gale-swept, spray-drenched cobble-stone house in one of the Cinque ports, where 'there were oil lamps and

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an old staircase that creaked and a brass bedstead with shining knobs that unscrewed, and a ginger cat'. The story is also rich in characters and fantastic episodes, which have already proved popular on Children's Hour.

In *Minikin's New Home* by Mary D. Hillyard (Dent, 7/6) we have a story that would read well to those of six and under. The heroine is a girl of six, so I doubt if older children would care to read about her. On the other hand, the ordinary six-year-old would not manage the text by herself. Whereas Lucy went to the seaside, Minikin

moves to the country—to a setting of heather moors and bracken, and out-crop rocks making 'splendid caves'. There are the usual small adventures, blackberrying, a birthday party, and so forth, and at the end of the book she starts at school. Plenty of dialogue, and it carries the ring of reality.

Lastly, as the price of books is a constant cause for lament, there are two lively little stories, *Marmaduke and Joe* by Elizabeth Chapman and *Bobby Brewster* by H. E. Todd (Brockhampton Press, 5/- each). Of course, such books are not really cheaper—

they are just shorter and more 'utility' in material and format, but at least these particular volumes are not shoddy, and there are occasions when, we are all too painfully aware, five shillings is the limit. Marmaduke is a little red lorry, Joe is his driver. Bobby Brewster is a small boy to whom remarkable things happen in his own home. Both these books are aimed at the five-to-eight age-group either for reading aloud or for independent reading. From that viewpoint, their very shortness is a virtue.

Geoffrey Trease

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# THE NEW ERA

IN HOME AND SCHOOL

## L'ECOLE DES PARENTS

*A. Isambert, Chairman of the Executive Committee of L'Ecole des Parents et Des Educateurs*

THE preparation of parents for their rôle has in no country I think been recognized as part of the ordinary duties of the national education services. This is partly perhaps because of the practical difficulties which education for parenthood presents. Children of school age and even youth who have left school are not yet interested in problems which will not face them until they become their own problems on the eve of their getting married. Further, it is difficult to impose education on adults. But apart from this, as we shall see later, education for parenthood sets up resistances which belong to the very nature of the work.

### **New Objectives in Parent Education**

There is another reason for the lack of official provision of education for parenthood. It is only during the last fifty years that various scientists—particularly biologists, psychologists, educationists and doctors—have made any considerable advances in the experimental study of children. And it is equally recently that psychiatrists and psycho-analysts have been discovering the essential rôle of parent-child relationships during the first few years of life, and their influence on emotional balance, character formation, the capacity for social behaviour, and on attitudes to the professional, marital and parental life of the adult.

The education of parents has to-day taken on a new aspect and new importance. It is no longer concerned with bringing parents a little supplementary information, a few practical rules, or of inducing them to reflect upon a few moral principles, but of bringing about within their minds a real change of attitude. Indeed there is a serious contradiction between what we now know and the out-of-date psychology which still governs our thinking, our language and above all our current behaviour towards children. This out-moded psychology considers each individual as an isolate born with a collection of innate qualities, good and bad. This concept has led parents to

undertake a quite external sort of training which they carry out by means of constant injunctions, threats and punishments, emotional blackmail, or a premature and often unjustifiable appeal to their moral sense which arouse feelings of guilt within the child. The success of such methods, poor though it is, is more often than not achieved at the cost of profound disturbances within the child, which appear either at once or later on. It is achieved also at the cost of an atmosphere of family misunderstanding and suspicion, and of estrangement between parents and children.

If therefore we wish to begin upon a real education of parents and to leave them no longer in their present state of bewilderment, we must refrain from giving them advice. They expect of us 'tips' which will enable them to carry on more successfully the kind of child-training which they have embarked upon. But we must refuse them these and must, on the contrary, lay before them from the very outset certain new notions which will oblige them to take stock of themselves—no longer considering the child as an isolated individual, no longer seeking to direct him from the outside. Our aim must be to help them to regard the child within the wholeness of a family setting for which their own presence and their own attitude is primarily responsible.

### **Resistance to Parent Education**

It was easy to foresee, and it was soon obvious, that this necessary activity would carry with it considerable difficulty and risk.

The first difficulty arose from the resistance which this kind of parent education cannot fail to provoke. Only a man with a very narrow view of human nature would perceive in this resistance a proof that parents are egotistical and bring up their children on a plan devised solely to safeguard their ordinary pleasures and ways of life, or that parents are stupid and cannot understand the potentialities and the needs of their children. Certainly these two attitudes do exist in varying degrees of strength and we must bear them in



mind. But if they were the only source of the opposition of parents to our kind of teaching one could go for them bald-headed, by evoking ideas of parental duty or by describing to parents the disastrous consequences that such attitudes will have on the future of their children.

The matter is usually a great deal more complex, because the child plays a capital rôle in the lives of most parents which goes far beyond their own obvious rôles as upbringers. The child plays an essential part in their psychic equilibrium and through him they cope with many of their own problems of character and behaviour. They often transfer to their children a mass of demands which are both emotional and social: concern about their own potency, their own authority, their love, their success, their social acceptability. If we ask them to give back to the child the liberty, the autonomy which he needs, we are sometimes depriving them of a satisfaction which represents for them their only redress for ancient wrongs. If we turn them away from making certain excessive demands on the child which they expect will lead to his being brought up perfectly, we are perhaps withdrawing from them their one obvious hope of appeasing their own deep sense of guilt. Are we to be astonished that they resist, that they refuse our help, if we do not at the same time offer them help for themselves, comfort for themselves, and some indication that if they follow another road which is open to them they will find it full of promise? Or if we have persuaded them that what they have been doing is bad for the child, are we to be astonished if they become discouraged and if they even abdicate from their parental rôle? Such results, which in certain cases can take on a tragic nature, are frequent to a lesser degree among the most normal kind of parent.

One can see therefore the obstacles and the dangers in the kind of work which we are undertaking. Such work demands a great deal of experience and great care. There is a risk if we go on as we have been doing of getting no kind of results at all; there is also a risk if we throw light on what needs to be done of provoking a dramatic situation or of paralyzing the parent whom we have been wishing to touch. All the same, we have come to the conclusion that we must act according to the circumstances of a given case, but we can also bring enlightenment to parents in general if we set about it prudently and with

gentleness, by offering them at the same time our personal support and our sympathy.

### Organizing the Work in France

The work of our voluntary society, *L'Ecole des Parents et des Educateurs*, is based upon the foregoing considerations. It was founded twenty-five years ago by the wife of a doctor, Madame Verine. She had to begin by convincing a certain number of people of the importance of these problems. She had no material resources and no official backing, but by her energy and force of persuasion she succeeded in gathering around her the greatest specialists in France in medicine, psychology and pedagogy, and she experimented with their help in a certain number of practical methods. When illness brought her own work to an end, her place at the head of the Society was first taken by Professor Lhermitte of the Academy of Medicine, and then, for the last five years, by Professor Heuyer, the great French specialist in child psychology who is known all over the world. To-day the public usefulness of this Society has been officially recognized. The Ministries of National Education and Public Health are represented on its Executive Committee. The lecture rooms of the Faculty of Medicine of the University of Paris are at its disposal. Yet it is the Society itself which has to find the money for its activities through the sale of its publications, through the subscriptions of its members and through the voluntary work of its workers. This still limits to a considerable extent its field of action, which consists partly in teaching and partly in the direct personal help given to those parents who are in special need. In the first place the Society gives its basic teaching at the Faculty of Medicine in Paris through lectures which are published in a Bulletin which is widely read both in the French Provinces and in certain countries abroad.

### Teaching Large Groups

This teaching is essentially practical. It includes no theory and no abstractions. It brings to its hearers and readers observations and facts together with their interpretation and certain conclusions which are represented as being very relative, varying as they do from case to case. One principal snag to be avoided is that of confirming parents in their tendency to look for recipes which will hang a label on their difficulties and make them disappear. On the contrary each lesson, through many and varied examples from



real life, should make parents understand how complex are family relationships and how diverse is their nature as they impinge upon any one family. Each lesson should enable them to feel how problems should be approached and how much personal effort is demanded of parents if they really want to put matters right and seek a better equilibrium within their own personalities and within the whole family group. One primary point to be borne in mind if we are to avoid the risks which we have described above is that the tone of these lectures should be essentially hopeful, encouraging and active. If it is sometimes necessary to warn parents against certain dangers, or even against certain unfortunate consequences of their actions—and such warning is often necessary—the lectures should also describe examples of situations which have been put right, should show the possibility of coming to terms with the problem and should make clear the kind of atmosphere in which success can be achieved.

Those who are in charge of parent education have therefore been recruited from among practitioners who have personal and daily experience of family problems, who are accustomed to treating them and to helping to resolve them. We have obtained the help of the most renowned specialists in France coming from the most varied disciplines—doctors, neuro-psychiatrists, psychologists, psycho-analysts, the heads of special schools, sociologists and so on.

Thus we treat the problems which relate to psychology and family relationship from many angles. We find that parents are particularly attracted if the titles of the lessons promise explanations of the character and faults of children and adolescents, and of certain marital difficulties. Lessons or courses which deal with their own character are less attractive and are even for some parents repellent. This feeling about the subjects of the lessons illustrates the prevalent feeling of parents about their own actions, and the extent to which they resist and defend themselves from personal blame.

### Private Consultations

In order to avoid the risks described above, *L'Ecole des Parents* has found it necessary to offer private consultations given at headquarters for those of its students who have not been able to apply what they have heard to their own particular cases, and who have not had the positive

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reactions which enable them to understand and cope with their own problems. Here they meet, either individually or in groups, a specialist in child neuro-psychiatry. They come to the centre in the toils of a difficulty for which they blame their children, in a state of embarrassment and anxiety, and in the hope that they will find their own attitudes approved, or at least that they will receive advice which will get them out of their predicament.

The technique we use during these individual consultations consists of letting the parent talk at first so that he may unburden himself of his anxiety, describe his own problem, and show us, through this description, his own view point, his attitude, his status in the family. The doctor leads him to recognize these things for himself, as soon as he judges the parent capable of accepting the situation, of coping with it, and of facing it actively. With the same end in view, he next tries to light up the situation by a few questions on the parent's own past and his own upbringing, and the present circumstances of his life, allowing him to enlarge upon his problem and set it in the total relationships of his daily life. But he avoids, whilst doing this, expressing any condemnation; on the contrary he expresses a lively interest and warm sympathy. His contact with the doctor must enable the parent to seek actively to modify certain of his attitudes and methods and to master certain of his doubts and anxieties.

In the worst cases, in those for example in which the parent makes violent accusations against his child, all that the doctor will attempt to do will be to calm a dangerous excitement in the parent, and, without yet trying to get him to look consciously at the situation in which he finds himself, he will comfort the parent by paying a sympathetic attention to what he has to say; if he feels it to be necessary he will also treat him with a certain authority. He thus gains the parent's confidence, and invites him to come back when things are becoming really very difficult.

### **Group Consultations**

Alongside these individual consultations we have found it useful to organize group consultations of ten parents who meet together under the guidance of a doctor who is also a psychologist. The technique is similar. A conversation, imbued with the current of sympathy already described, begins between the doctor and one of the parents.

This sympathy wins over the other parents who are present and who begin to take an active part in finding a solution to the problem which is being discussed, sometimes by actually joining in the discussion, but always by an inward searching which is often all the more clear-sighted because their own actual problem is not at the moment under discussion. Thus they develop greater insight, they can be more detached and they learn the more easily to ask themselves questions and to become more aware of the source of their own personal difficulties. Furthermore many of them come to the group meeting imagining that their own situation is exceptional or tragic; these go away reassured after having heard other parents describe situations which are very like their own or worse, which when looked at squarely come to be seen as normal. Rather than examining the problems of all the group members superficially, we try to get to the bottom of the problems of two or three of the parents. At the end of the meeting, answers are suggested to urgent questions which any of the others may want to put.

These meetings are so clearly helpful that we now publish in our magazine extracts from the group discussions so that people who cannot join groups may be able to participate, however imperfectly, in what goes on. By this means we are trying to offer our readers in the provinces the same kind of help that our Paris parents get from actually being present at our consultations.

### **Working with Parents' Associations**

We do not think it enough to wait for parents to seek us out in our lecture rooms or consulting rooms. We go out to meet them all over Paris and in the suburbs and we particularly seek contact with them in working class districts. Meetings of this kind are organized in clinics, town halls and above all in primary schools. We take particular pains to make contact with Parents' Associations, who are often anxious to get help for their members who are in difficulties with the upbringing of their children. These meetings take place within the school itself, for it is both near to their homes and a familiar meeting place. First we give an informal talk in very simple language which introduces the fundamental notions which are necessary if parent-child problems are to be viewed under a new light. In this talk the speaker will not be afraid of surpris-



ing and even shocking his listeners, for such a shock is sometimes necessary if people are not to remain in bondage to their old attitudes. But the talk must be followed immediately by a discussion, a kind of little unrehearsed consultation, from which all abstract or theoretical considerations will be excluded, but which will come to grips with problems which are very real in the minds of the audience. Most of them naturally begin by wishing to justify their present attitudes, and it is important to take pains not to seem to blame them for these. We must acknowledge them to be natural, but must show by degrees that they are inadequate and that they often have bad results—not making any discouraging remarks about them, but discussing them with sympathy and good humour. As a matter of fact we manage to bring almost all such meetings to a close in an atmosphere of satisfaction and confidence. We give those who come to them little pamphlets about the daily difficulties of bringing up children. They are written very simply and usually consist of a few examples, followed by an interpretation and a small amount of advice. They deal with such matters as a disobedient child, one who tells lies, a nervous child, a lazy one, nervous parents, and punishments. Each member of the audience chooses a pamphlet on the kind of difficulty that he wants to look into more deeply, and he is thus enabled to keep in mind some of the new notions presented to him.

### Education for Marriage

*L'Ecole des Parents* has begun to experiment in yet another method, which we hope will ameliorate parents' behaviour towards their children by trying to ameliorate the successfulness of a marriage and even of a choice of marriage partner. We have already pointed out that inadequate attitudes in parents do not spring merely from their ignorance about child development, but also express certain personal problems, amongst which disappointment with a marriage plays a very frequent part. But such disappointment is due in its turn and to a very large extent to ignorance of what marriage is and to a lack of understanding of their marriage partner, and also to their own incomplete emotional maturity which led them to embark upon marriage not as an adult for its own sake, but often as a compensation for, or defence against, certain childish psychological difficulties in their own make-up which have not

yet been resolved. We therefore try by talks and by consultations offered to young people, boys and girls, to enlighten them about these problems and about themselves so as to enable them to become aware of the modes of psychological equilibrium open to them, of the real nature of certain of their preoccupations and anxieties, and of what causes them to arrive at certain decisions which they may come to. It has seemed to us preferable to present this kind of teaching as 'the psychology of marriage', in order to awaken the widest interest in it. At the moment we are trying to extend our programme to lessons designed to explain the character problems of the adolescent and to find ways of helping them, so that they may choose their marriage partners wisely.

### Conclusion

It can be said that the activity of *L'Ecole des Parents* is developing very widely and in many directions. The number of subscribers to its magazine has increased by twenty-five per cent. each year since it was started five years ago. Its pamphlets are very widely distributed in all parts of France. Many newspaper articles and wireless interviews are devoted to its work.

Furthermore we have this year set up postal enquiry in the form of a questionnaire sent to all of our subscribers who have followed our course for at least three years. This has brought in the most encouraging testimony to the value of our work. Seventy per cent. of the answers show that parents are conscious of a profound change in the quality of their family living, in the direction of greater mutual understanding and confidence, of a more temperate but more effective discipline.

*L'Ecole des Parents* expects in the course of the next few years to obtain financial support so that its activities can be increased, especially in working class areas. It recognizes that a lack of money is not the only thing which holds it back, and that the scarcity of really competent and experienced specialists in this field of work also prevents it from developing very rapidly.

Yet meanwhile we are keenly anxious to get into contact with all those who are making experiments along the same lines in other countries in order to exchange with them observations, methods of work, and conclusions.

[The headquarters of *L'Ecole des Parents et des Educateurs* is in 47 Rue de Miromesnil, Paris 8e. For foreign subscribers the subscription to its magazine is 825 fr.—ED.]



# THE TEACHER FACE TO FACE WITH HIS PUPILS

*J. W. Tibble, Professor of Education and Director of the Institute of Education, University College, Leicester*

MY title may be understood both literally and metaphorically. I am concerned in this paper with the challenge to the teacher which arises from the nature of the classroom situation, with the various skills, qualities and attitudes he needs if he is to meet this challenge successfully. Now the challenge arises in no small measure from the fact that the teacher is, for much of the time in the classroom, quite literally face to face with his pupils. In the traditional classroom indeed, no attempt was made to minimize or disguise this situation; on the contrary it was emphasized and dramatized. The teacher's place was in front of, above and facing his class; standing before them, or seated on his dais, he dominated the scene, holding forth, questioning, examining, reprimanding or praising, brandishing his cane. Over against and below him sat his pupils in orderly rows, eyes focussed on him, or lifting from book to master at a word, listening, answering, reciting, construing. It was a situation which dramatized and reinforced the dominance-submission relationship between master and pupil and the most efficient masters of the old school could uphold this situation even while they had a nap. Here is Thomas Fuller's picture of Richard Mulcaster in action:

'His method in teaching was this: In a morning he would exactly and plainly construe and parse the lesson to his scholars; which done, he slept his hour (custom made him critical to proportion it) in his desk in the school; but woe be to the scholar that slept the while! Awaking, he heard them accurately; and Atropos might be persuaded to pity, as soon as he to pardon, where he found just fault. The prayers of cockering Mothers prevailed with him as much as the requests of indulgent Fathers, rather increasing than mitigating his severity on the offending child.'

This scene illustrates the importance of the dominance-submission relationship in the child-training of Western Civilization. It was the means by which there was implanted in the child, as early as possible, the self-regulating devices without which, it was felt, he could not be a satisfactory adult, living by the clock, regular and methodical in work, observing a host of laws, rules, and conventions, obedient to constituted authority. Admittedly our complex industrialized society is exacting in the amount of discipline and control it demands from its citizens, and clearly

it is an advantage if the controls can be largely internalized, if the citizen has within him a sort of gyroscope, as Riesman calls it, to keep him true on course.

The changes which we are all aware of in the modern classroom, softening the outline of the dominance-submission situation, bringing the teacher off his pedestal, bringing him into closer and more varied relations with his pupils, breaking up the formal rows, using movable furniture so that the pattern can be varied, going outside the classroom and the school for learning situations—all these have not happened because the need for discipline and control is less in adult life to-day than it was yesterday. On the contrary, the greater complexity of modern life needs more; but there have been changes both in the kinds of disciplines needed and in our attitudes to the means which will best achieve them. (i) The range of disciplines needed to-day is wider and more varied. (ii) In the present more developed stage of the democratic state, we need workers and citizens who are not only law abiding and disciplined but who can co-operate in the process of creating and maintaining the necessary controls. It is not enough to have citizens who will obey orders and directions (even if they will do it when the master is away or asleep or left behind). (iii) Recent work in psychology, sociology and social anthropology has thrown much more light on the mechanisms involved in child training, on the relation between means and ends; we are aware of time-lags and confusions, of the danger of means becoming regarded as ends in themselves; of vested interests in child training and education.

Examples from certain primitive societies lead us to doubt the basic assumption that the only way of producing a well disciplined adult is to have rigorous child-training designed to implant as early as possible a sense of right and wrong, and an acute sensitiveness to adult authority. Certainly if one wants an adult who is fully *self* disciplined and independent rather than subservient, 'breaking the will' in childhood, whether by harsh or kindly methods, is not likely to achieve that result. It will if successful produce a yes-man and if unsuccessful a rebel. We should,



I suppose, be thankful for all the rebels which the failures of the traditional system of education projected into the stream of English history. But we need less clumsy devices to-day if we are to achieve a balance of rational acceptance and intelligent questioning, of willingness to co-operate and moral courage to resist the pressures of authority, propaganda and public opinion where some principle is at stake. Recent history has given us many and horrible warnings of what can be done when a modern state uses its resources to mis-educate and de-humanize its citizens, not to speak of liquidation and gassification.

If the need for these changes in the traditional system be granted, the challenge to the teacher becomes more complex. He clearly needs more than a knowledge of the grammar of his subject, a commanding or awe-inspiring presence and a strong right arm. What must be made clear, however, is that, whatever modifications he may introduce in the way he exercises his authority, he cannot, or rather should not, abnegate that authority. He is the person in charge, responsible for what goes on in the classroom; he may for good reasons vest some authority in his pupils, give them varying degrees of choice in what they do; he may spend much time with and among and behind them rather than out in front; but the ultimate control remains vested in him and the face to face situation, whether literal or metaphorical, remains essential for the proper exercise of the teacher's function. To put it simply, in order to do his job he must see and be seen; and even when he is not facing his pupils, he must be aware of them and they of him.

I have begun now to describe the skills and attitudes which a good teacher needs to-day. I hope you will not think the mountain has brought forth a mouse when I repeat that the most basic skill of all is to see what is going on in front of him. Those of us who train teachers know how hardly some students acquire this. Pre-occupied with their subject matter, with methods of presentation, maybe with themselves and their own nervousness, they fail at first because they just do not see the slight movements, changes of expression and tone which could tell them what is going on over there. The children respond to this lack of awareness and before long the movements are not slight and the noise not subdued. Even the novice sees something now, but his pupils have already sized him up as 'one who

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sees not' and a sizeable challenge of his authority is in process.

It is, of course, not sufficient just to see the behaviour clues to pupils' thoughts, feelings and attitudes; they must also be interpreted correctly if the teacher's reaction is to be effective, and the novice, even when he has learned to pay attention, will make mistakes through wrong inferences. Only experience will give him that apparent sixth sense of the good experienced teacher in spotting the reason for a child's be-puzzlement or error, the origin of inattention or the source of disturbance. This acute pupil-awareness by the teacher serves ends, in the modern classroom, other than the quick correction of error and checking of fault. The teacher of yesterday was much concerned with fault finding and sitting in judgment, with using all the incidents and situations of the classroom to point the main moral of obedience to adult authority. Only so, it was felt, could a strong sentinel and guard, the inner image of his teacher, be implanted in the child's mind. The teacher of to-day is less concerned with judgment, partly because he feels that much childish behaviour does not call for it, certainly not for moral judgment, and partly because when moral issues *are* concerned he is anxious that the child should realize their nature and, if possible, share in the judgment. His reaction to the situation will differ from that of the traditional teacher in that it will take into account his awareness of the situation *as it appears to the child*.

This does not mean that the child's view is the only factor to be taken into account, or even the most important factor. He has also to take into account the child's long term welfare (of which the child himself may be a poor judge), the effect on all the other children present, the effect on himself and his future relations with these children and so on. His reaction should arise from his awareness of the *total* situation but it will always include as one factor his awareness of the situation as the child sees it and he will somehow try to convey this to the child. If he is successful in this, the child, unless he is very much at odds with the adult world, will accept the teacher's judgment with a good grace, however unpleasant the consequences. Most children of school age do not really expect the world to be geared to them and run for their sole benefit. But they do like to feel that they count, that their feelings and views have been taken into account, that they have

been understood. The teacher who manages to convey this will be respected as 'fair' and 'just'—these terms, together with 'patience', always come out near the top of the list when children are asked for the qualities they most esteem in their teachers. I am trying to describe what lies behind these simple terms.

The challenge of the classroom situation is then not a simple one, nothing like as simple as it once was. We can describe it negatively in terms of temptations to be resisted by the teacher, temptations to oversimplify and take short cuts. I have already noted the temptation to exploit the dominance-submission relationship, to personify our power and authority as adults, to brandish our strong cards in the children's faces. We should instead, I suggest, keep these in reserve for emergencies, and emphasize rather our rôle as agents of the common good, using our authority impersonally in its service. Power tends to corrupt, no less in the classroom than outside it. Indeed, the family and the school offer more temptations and more opportunities for the exercise of naked or arbitrary power than most other social groups, at any rate in a democratic state. In the nature of the classroom situation, the teacher is normally the only adult present, authority is vested in him, his pupils are not voluntary members of the Group, and their 'rights' over against his are tenuous and not usually advertised. It is true that there will be in most cases some restrictions to-day on the crude use of physical force; and the modern teacher cannot safely adopt Mulcaster's cavalier attitude toward cockering mothers and indulgent fathers; he must also keep an ear open for the views of Her Majesty's Inspectors, Local Education Authorities, organizers and the general public. Nevertheless, his powers over his pupils' happiness and comfort within the classroom remain considerable and the main safeguards against their misuse are those which he imposes upon himself as a mature adult and a responsible member of his profession.

The temptation to misuse arise largely from the immaturity of his pupils, from the effect on the teacher of dealing continually, in a context of superiority, with the young, the inexperienced, the ignorant, the immature. Least serious of these effects is the carry-over by the teacher into out-of-school life of those tricks and mannerisms which other adults find so irritating. They are



in fact defences erected against a more serious and constant danger due to the bombardment of forces from the less coherent and secure personalities of our charges. Any weak spots in our maturity, any sensitive points left by early conflicts or unsolved problems in our own development will be subject to severe strain. When we consider the trials which even the most robust parents may undergo in the process of bringing up one or two quite normal children, we may wonder that there is not more sympathy with and understanding of the teacher's task.

Clearly the conditions in which at present many teachers have to work—the large classes, crowded rooms, cramped and ancient buildings—add considerably to the strain. I find that young teachers, one year out from training, list these first among the problems they have to contend with. If one talks further, however, they may uncover deeper causes of anxiety and strain which arise from this awareness of their own relative immaturity in face of the challenges and responsibilities of the work. And indeed one cannot but agree, given conditions as they often are, that too much is being asked of them even if they are as old as their years. It is notable that where the head is a balanced and sympathetic character and the atmosphere of the staff room a happy one, they nearly all feel that they can cope, despite the difficulties, and will come through to a serener confidence. The case of those in a school where the staff is at odds, the head indifferent, clumsy or tyrannical, is indeed distressing. If they are to face serenely the challenge which comes inevitably and daily from their pupils, the challenge of youth to maturity, of the dependent to those in authority, of the learner to the teacher, they need to be clear of anxieties arising from poor material conditions, and from bad personal relations.

For when we teachers face our pupils, we also face ourselves and that is a situation which most men do their best to avoid. What we are and what we stand for comes reflected back at us in the behaviour and attitudes of our pupils. Not always truly, of course, for the child is subject to many influences besides our own, and his reaction to us may well be distorted by the presence in his mind of images of these other figures of authority, especially those of his parents. We must patiently allow for the distortion and pursue a consistent course, sympathetic yet with a certain detach-

ment; for the processes of projection and introjection can work both ways, and the immature teacher will inevitably be trapped into identifications with his pupils, into responses which are on no higher level than their provocations of him.

The kind of sympathy, sympathy-with-detachment, that I am recommending as the central factor in the teacher's relations with his pupils has been well described by Max Scheler in a book recently translated into English under the title *The Nature of Sympathy*. Sympathy in this sense, *Mitgefühl*, is to be distinguished from Understanding, the process by which we grasp what a person is feeling from observation of his expressive gestures and other external behaviour. This, as I have already said, is a skill the teacher needs, but it is as much a constituent of ruthless domination or sadistic cruelty as of fellow feeling or sympathy. Nor is the latter to be confused with the contagious sharing of emotion as may happen in a crowd, or with the processes of identification already referred to. True sympathy, says Scheler, preserves the distance and distinction of persons: the attitudes sympathized with do not come

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before one as one's own, but as those primarily of another person. Sympathy consists in a responsive echoing of such feelings through corresponding feelings of one's own.

I would suggest that the other attitudes a teacher needs in his relations with his pupils involve equally subtle distinctions. Lacking the time and probably the skill, for this task, I must refer to them briefly in paradoxical form. We need, for example, a blending of enthusiasm with scholarly caution, of simplicity with subtlety, of fairness with allowance for individual differences in capacity, of consistency with flexibility, of confidence with sensitiveness. It is clear that this balance of attitudes can be achieved only by

those who have become mature and experienced and are yet also able to sympathize (in Scheler's sense) with the feelings, notions and aspirations of the young and immature. We must be able to become as little children, or adolescents, without losing our sense of adult responsibility or the wisdom which we have wrung from experience.

But if the challenge arising from our relations with our pupils is complex and the qualities needed to meet it not easily come by, there are compensations—the compensations which come to any artist or craftsman from the solving of difficult problems and the mastery of complex skills.

## THE TEACHER FACE TO FACE WITH HIS PUPILS' PARENTS

*L. E. Charlesworth, Headmistress of Sutton High School for Girls, G.B.D.S.T., Surrey*

**H**ow important it is that a teacher should consider his position face to face with his pupils' parents? How do the parents matter? Have they not handed over to him the education of their children? Why, then, do they concern themselves further with it? Let them leave it to the experts. Such was certainly the general view not so many years ago; I fear it may still obtain in some strongholds, but in general there is a recognition of the necessity of a partnership between home and school if education is to bring to the child all that parents desire and teachers seek to achieve. As Cyril Burt said: 'Of environmental conditions those obtaining outside the home are far less important than those obtaining within it; and within it, material conditions such as poverty are far less important than moral conditions such as ill-discipline, vice and most of all the child's relations with his parents.'

But if this partnership is to flourish and be effective, the teacher and the parent must meet on the same ground as persons, each in his own right.<sup>1</sup> The teacher will never gain the confidence of the parents unless each accepts the other as a normal being like himself. Unfortunately, relations between teacher and parents are sometimes bedevilled by the parents' feeling of inferiority

towards the teacher, owing to his supposed intellectual or social superiority. This impression makes parents unduly obsequious or, as compensation, unduly aggressive towards teachers; either attitude makes real co-operation difficult. I am not sure that the teacher is not sometimes to blame for this situation.

Even when happy personal relations are established, many problems remain, most of which arise from the nature of the parents' devotion to their children. They long for their happiness and success. Their view of their offspring is diametrically opposed to that of Touchstone towards his love Audrey—'a poor thing but mine own'. They believe in their children's ability, both because of their love for them and also because, sometimes unconsciously, they look to them for the fulfilment of some of their own unattained hopes and ambitions. They find it very hard to accept a verdict on their children which pronounces that their capacity is mediocre and their performance unlikely to be spectacular. It is more often fathers whose *amour-propre* takes the form of pressing a child far beyond his strength. The teacher does not exist who has not heard something like this—'David *must* pass the Common Entrance examination this year—I want him to concentrate on Arithmetic, English and General Knowledge'—or 'I think Mary should take Mathematics at Ordinary Level in the General Certificate—she can give up Singing and Divinity

<sup>1</sup> Professor E. B. Castle, in his book *People in School*, points out that there used to be 'an irrational separation between the layman and the professional in education, which led the ordinary parent to regard teachers as queer, and teachers to look upon parents as biologically necessary but educationally superfluous'.



in order to give the time to it'; or 'I should like Elizabeth to go to Cambridge next year.

It is true that a combination of judicious pressure from home and school will sometimes produce most satisfactory results and bring the best out in a child, but it is also true that great harm can be done if a child is forced by parental ambition beyond his powers—not only over-fatigue but a complete destruction of self-confidence and an overwhelming sense of failure sometimes ensue.

In these delicate situations the teacher can only successfully fulfil the rôle of counsellor if he makes a genuine effort to understand the parents' point of view; I emphasized the need for the teacher to be able to meet the parent on equal terms, but he must also see the child through the parents' eyes. No parent is likely to accept a judgment, whether on ability or conduct, which is entirely unfavourable to his child; it alienates him at once from the teacher and nullifies the effect of any further advice the teacher can give, however sound it may be. Provided that the cruel pressure, which has already been referred to, can be avoided, it is sometimes better to go some way with the parent and let him find for himself the limitations to his child's capacity. Besides, there is always the possibility that the parent *may* be the one who is right after all—I have known this to be proved more than once!

One thing that teachers must never forget when dealing with parents who may appear to us over-anxious for their children's success, is that their very natural concern is largely due to the competitive struggle in the educational system to-day. This is of course most striking at the point where the child is approaching the Secondary School. In present conditions, failure to obtain a Grammar School place may mean that a child will not have the chance of obtaining the necessary qualifications for acceptance to a training for a profession. Later, and for similar reasons, the necessity of gaining certain Ordinary or Advanced Level passes assumes an equal urgency. We can sympathize with the parents' eagerness for their children to surmount these hurdles.

A very different problem is raised by the parent who is too anxious to protect the child—this is more often the mother. She cannot bear any harsh breath to blow upon her darling, and is apt to come to the head of the school and say that her child 'does not like Miss So-and-So'. I do not

deny that there are sometimes real clashes of temperament, for which there is no satisfactory palliative and which can make a child's life a misery (perhaps the teacher's, too!). But short of spiteful or sadistic treatment on the part of the teacher (and I believe this to be very rare), I think the parent should encourage the child to take the rough with the smooth, remembering that no loving care can make the path in after life 'roses, roses all the way', and that the best any of us can hope for is rough justice. In this connection, personal meetings between parent and teacher are most valuable, since the parent may discover that the teacher is not such an ogre after all, and the teacher may find that this particular parent has some good reason for a more than ordinary solicitude.

Both the over-ambitious and the too protective parent would do well to value the teacher a little more as an expert, who may be presumed to know something of curricula and examinations. Some parents, of course, have themselves a specialized knowledge which is valuable to the teacher, but many who know nothing of, for example, university programmes, take the view that the teacher is failing to appreciate their daughter if she is told that she is not quite up to University entrance. Here the existence of confidence between parent and teacher is an immense help.

Teachers are sometimes blamed for anxieties in children, nervous conditions and habits, which are directly attributable to unhappy home conditions; if we could know the home better we could not only understand the charges, but perhaps suggest the remedies. A 'broken home, friction between parents, or financial worries, are probably more frequent causes of trouble than too much homework or severity on the part of a teacher. I have known a small child's unhappiness and prevarications to be attributed to an unsympathetic teacher, and only later to be recognized as symptoms of anxiety and jealousy at the thought of a new baby in the family. More help for parents on the psychology of children would help here.

At an educational conference which I recently attended, the Brains Trust was asked whether it was not wrong for parents to have taken from them the responsibility for most of the ancillary educational facilities for their children; the reply was rightly made that the Education Authority could do far more for the children than any



individual. Nevertheless, the questioner probably had at the back of his mind a question to which so categorical a reply could not have been given, namely: 'Are not some parents asking the school to do too much, and abrogating their own authority by doing so?' I think there is a real danger of this, and that the teacher, while willing to co-operate to the full, should make the parent aware that the ultimate moral responsibility is still his. Another aspect of this problem is seen in the way in which parents sometimes blame the school for a deterioration in manners, while quite forgetting that the school is bound to reflect the society in which it is placed, and that they, as members of the community, have a responsibility for the standards which obtain. I speak here only of the more superficial standards. The difference between the moral standards set at school and those frequently obtaining in the outer world, constitutes a very large problem of its own, and one which cannot be resolved by temporization on the part of the school.

A healthy sign of the times is the very great public interest now taken in education, which was once considered the most tedious of themes and the most likely to alienate attention as soon as broached, whether in speech or print. Parents have the opportunity of studying every problem. But the danger now is that they may be swayed by conflicting currents of educational opinion. Selection for secondary education, the common entrance examination, the comprehensive school, the General Certificate of Education, passing at Ordinary Level or at a lower standard pass—these and innumerable other topics are discussed by different experts, and no wonder the layman is confused when even the expert does not always see very clearly. Perhaps it is the price that must be paid in the early days of the working out of the new conception of education, but it makes the necessity of frank discussion between parents and teachers more urgent than ever.

Considering the teacher himself, parents may not always realize that he, too, has a personal life, and that his own problems may—indeed to some extent must affect his attitude to his pupils. The status of the teacher is very much higher than it used to be, though not yet as high as it should be. Still, I fancy the day has passed when a teacher, when meeting people socially for the first time, was tempted to conceal his or (even more) her profession. He is accepted as a

human being. But there are perhaps still too many women teachers whose celibacy makes them either over-indulgent through the mothering instinct, or over-severe because of the deprivation they themselves feel. The abolition of the marriage bar is removing the greater part of the danger. Too often there is the growing financial anxiety which, in the case of married men teachers, causes serious pre-occupations, and often means their taking on additional work which is fatiguing and may detract from the value of what they can contribute in school.

What are the solutions to this important question of parent-teacher relations? Every effort must be made to bring the parents into touch with educational problems as a whole. The practice adopted by some Local Education Authorities and also on at least one occasion by a Ministry (in Scotland) of holding meetings specially for parents, is very much to be recommended. It is the parents' duty as citizens to see to the efficiency of schools, and anything which can be done to enable them to grasp more firmly the aims and the difficulties of schools, is all to the good. Then, of course, the parents should be brought as closely as possible into contact with the particular schools attended by their children.

There are different ways of bringing parents into the schools. Perhaps one of the best is to bring them in to help with a particular task, such as canteen service, or traffic control and bus parties. The more conventional occasions on which parents are invited are of less positive value. A parent attending a prizegiving hears—and it is very good that he should—a record of the school's aims, work and activities; if he comes to concerts, physical activity displays, or open days, he can judge something of the school's achievements. But in all these he is something of a passive spectator, and the real question is—how can he be brought in as an active participant?

Parent-Teacher Associations are not new, but they have progressed in very different degrees and along different lines in various countries. In this country I should say that their aim is two-fold, the first being the mutual education of parents and staff, and the second the cultivation of personal relationships between the parents and staff. I came to my present school at the beginning of the war: as no parent-teacher association existed, I naturally did not launch one at a time



when most fathers were away from home and mothers would have hesitated to leave their children at night. However, as soon as the war ended, we established what we have called a Parents and Staff Association. We meet twice in each of the autumn and spring terms, and in general once in the summer. At the winter meetings there is usually an outside speaker or a group of speakers. In the summer we usually have an Open Evening of some kind, held out of doors so that parents can easily meet the staff. They have this opportunity also before the other meetings, but the time is very limited. We have found that the opportunity of contact between parents and staff is invaluable; it would be impossible for me to say how many difficulties have been solved by informal conversations on these occasions, which would otherwise have remained unsolved or would have necessitated a formal interview with the Head of the School. I should not dream of suggesting that this pattern is the only one, or even the ideal; I am all in favour of variety in these matters, and think that it is essential to fit different localities and different establishments.

Of course there are risks; staff unused to the diplomacy which a Head is always having to use with parents, may be frank to the point of indiscretion in their assessment of their pupils; parents may find among the staff, personalities with which they are not in sympathy. But the risk which looms largest in the mind of most teachers is that the parents, once organized, may take too much upon themselves and interfere in the actual working of the school. A recent enquiry made by the World Confederation of Organizations of the Teaching Profession showed a very wide variation in the countries from which replies were sent in. Some reported enthusiastic co-operation through associations; in one country legislation actually laid it down that parents' committees must be established for primary schools (why not for secondary?); in another, legislation provided more vaguely for co-operation between school and parent. In Norway a board of supervisors is appointed for primary schools; there are five members, of whom three are appointed by and from the parents. In Japan there is a national conference of parents. In one country there was pessimism over the parent-teacher movement which appeared to be languishing, presumably because of inability to get things done. 'We all admit there are problem children',

ran a quotation from that report. 'There are also problem parents and problem teachers'—surely an excellent reason for continuing to meet in the hope of disentangling some of these problems. But one parent said: 'As parents we feel we are just a little more popular (with teachers) than school meals, but considerably below the Road Safety Campaign, possibly because we take up more time. However well-intentioned the teachers may be, we so often feel ourselves to be just their last straw.'

In countries where there is definite disapproval among teachers of parent-teacher associations, it is almost always because of the fear of political influence; teachers are afraid that the parents will try to force a particular type of school or curriculum upon them—I do not think there is much danger of this in Britain. Perhaps we are wise in avoiding over-organization and too positive a definition of the aims of parent-teacher associations. Nevertheless, as a recent article in *The Times Educational Supplement* said: 'We have yet to decide how far their (i.e. the parents') duties are to be nominal and how far their rights can be real.' The same article pointed out that 'no one has yet quite decided where the parent fits into the educational jig-saw'!

We have come a very long way from the early days when prosperous parents were indifferent to the education which their children were receiving, and the mass of the people actively hostile, because of the loss of family earnings brought about by the extension of education. It has been said that 'classrooms have lost their walls and fences'. Perhaps that is putting it a little more strongly than the circumstances warrant, but it is an encouraging truth that, whatever the machinery used, and even without machinery, parents and teachers are now conscious that the welfare of the children will be maintained and promoted in every way by a closer co-operation which will bring about a fuller understanding of the individual child through the teachers' knowledge of the home background, and a better comprehension by parents of the aims of education and in particular of the school in which their own child is a pupil.

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[Professor Tibble's and Miss Charlesworth's papers were given for the ENEF at the London University Institute of Education in October. Professor Adam Curle's paper, which was the last of the series, will be published in our January issue.—ED.]



# NEWS AND NOTES

## CEYLON SECTION

The National Education Society of Ceylon, which forms the Ceylon Section of the N.E.F., arranged a discussion on the proposal that a second university, of an affiliating type awarding external degrees, should be established in Colombo when the transfer of the present University from Colombo to Peradeniya is completed. This took place at the University of Colombo on the 12th August, 1954. *Mr. Julius de Lanerolle* led the discussion and other participants were *Professor C. J. Eliezer, Professor T. L. Green, Mrs. Ratna Navaratnam, Rev. Bro. A. Calixtus, Rev. Fr. Xavier Thaninayagam* and *Mr. K. Nesiah*.

Data on the staffing and organization of the University Entrance Form in schools, together with the results of the last University Preliminary Examination school by school, have been collected and analyzed by the Secretary. The results of the study are to be presented for discussion at a Conference of the Society in November.

*Mr. U. D. Jayasekera* represented the Ceylon Section at the Brussels Meeting of Section Representatives in July, 1954.

*Miss Chitra Wickremasuriya*, Convener of Section C (Language Survey), is at present studying at the Institute of Education, London, and will be able to represent the Ceylon Section at International Headquarters.

The Third Annual Meeting will take place in January or February, 1955. The Council has decided to print a joint report on the work of the N.E.S.C. for the past three years, together with a Register of Members for 1954. This should be ready in January, 1955.

*K. NESIAH, Honorary Secretary*

## DANISH SECTION

The Section is still growing but now on a smaller scale. We have reached a membership of 4,200.

Our summer conference in Horsens was a great success: about one hundred participants, fine discussions about the three main topics—*Mental Hygiene and Education, Maladjusted Youth*, and *The Undivided School*—and good publicity in the local, as well as in the Capital's, daily newspapers.

This autumn the Copenhagen branch has shown its activity not only in organizing five evening meetings on the following topics, *Mental Hygiene in the Kindergarten, Report on the work of the Child Guidance Clinic of the Copenhagen University, Education in Latin America, Experiment on problems in the Undivided School, New lines for the work of the Youth Centres*, but also in starting a six evenings' training course in individualizing

instruction with seven instructors (seventy participants); two courses in creative work with 'worthless materials' (one course containing twenty people and the other fifteen). The workshop for History, Biology and Geography has twenty participants and is still working with good results.

Our Vice-President, *Miss Rebekka Rasmussen*, took part in the very successful Meeting of the Section Representatives in July and reported to the National Committee of the Section the results and her charming impressions from Brussels.

On 14th November there will be the second Secretary-Meeting of the Section in Fredericia, where the work and plans of the Section will be discussed.

The magazine of the Section, published in co-operation with the Educational Society, has now a circulation of 6,900 copies (4,200 to our members). The main articles in every issue have a summary in English.

*TORBEN GREGERSEN, Secretary*

## PAKISTAN SECTION

In order to spread New Education Fellowship ideal in a wider sphere, *Professor M. A. Makhdoomi*, then Inspector of Training Institutions of the Punjab Province, explained the high values of the ideals of the N.E.F. at a meeting of the heads and the senior members of the staff of the training institutions, assembled in Lahore from all the districts. This meeting proved a great success to popularize New Education Fellowship in the Punjab.

*Professor B. A. Hashmi* has retired from the Principalship of the Central Training College, Lahore, and *Professor M. A. Makhdoomi* has assumed the Principalship of the college. *Professor Makhdoomi* has a long and distinguished record of educational work in the sub-continent of India and Pakistan and is a firm believer of the ideals of New Education Fellowship, and has been associated with the Fellowship for a number of years. He has been elected President of the N.E.F., Punjab Section.

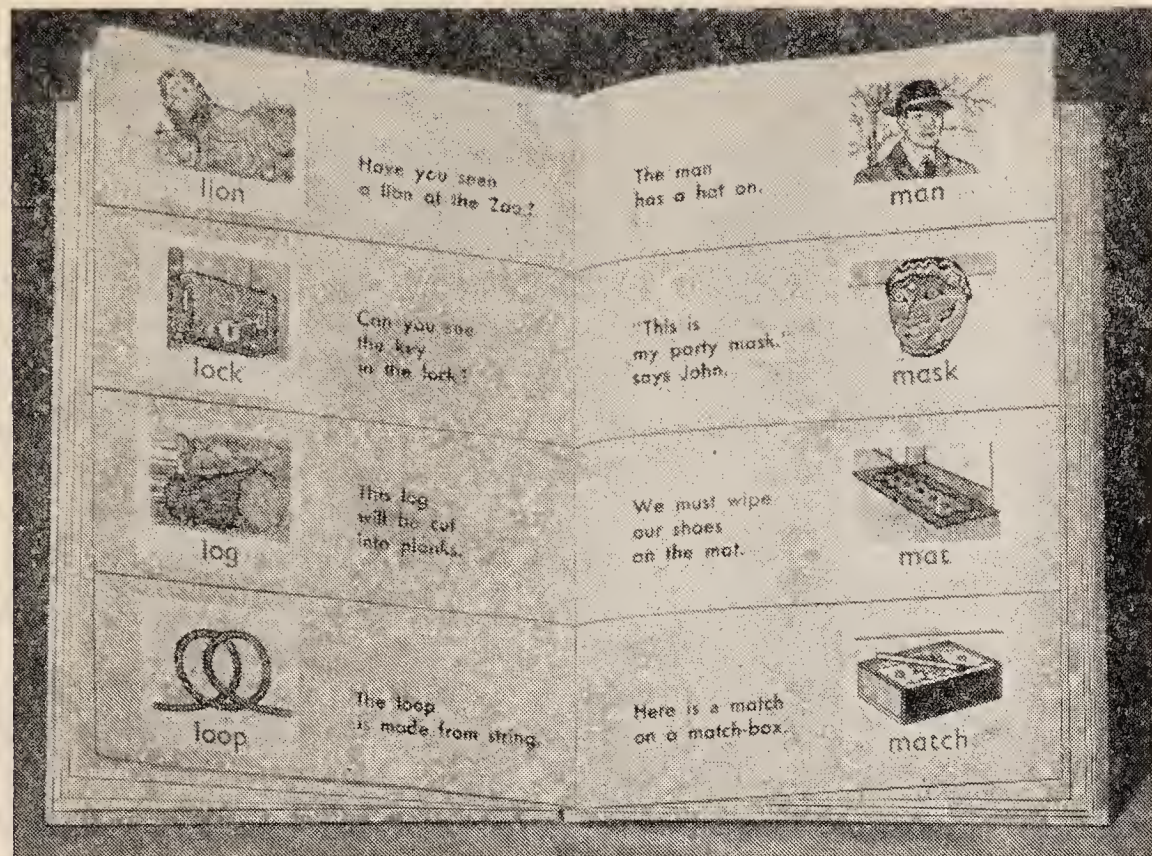
Some lectures and discussions were organized in the Central Training College, Lahore, to explain New Education principles.

*ANIS-UD-DIN ANSARI, Secretary*

## QUEENSLAND BRANCH

This year the Queensland Branch has departed from a routine programme. We are endeavouring to follow the lead given by the Copenhagen Conference. We propose to set up working groups, beginning with the three below:





## THE EARLY WORD

# Picture Dictionary

This newly published infants' dictionary has been designed to appeal to the child's love of colour and emphatic illustration. It contains 258 illustrations and words, with 240 of the subjects accompanied by a simple sentence. Printed in full colour throughout,

it will meet the most exacting requirements both of the child's tastes and teaching practice. The cover is stout and heavily varnished to give longer wear. The book contains 64 pages, size  $8 \times 5\frac{1}{2}$ " Each 3/6.

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1. Mental Health of the School Child.
2. Parent Education.
3. Education for World Mindedness.

The period has proved to be difficult, but we are hopeful that the direction is right, and that next year we will have a more positive and active programme based on this year's preliminary work.

EDWIN A. BUTT, *Secretary*

### SOUTH AUSTRALIAN SECTION

We have held some very successful week-end residential conferences in the mountains overlooking Adelaide. The aim has been to bring *old* and *new Australians* together to assist the assimilation of the latter (our name for immigrants) into the community and to introduce them to N.E.F. ways. The New Australians have, of course, much to give us too.

Our most important piece of work in the educational field has been a close study of children's comics. These have come under the fire of hostile criticism, usually uninformed and prejudiced, from adults who wish to seek elsewhere than in themselves for a scapegoat to blame for the mess they consider the world to be in. Our Section set up a Working Party consisting of the leading psychologists, social workers, and others in the State. These gathered together as many comics

as they could buy, and also sent out appeals for comics by radio and press (we have no television yet!). After reading, analysing and discussing the contents of these comics at fortnightly meetings over a period of nearly two years, and studying the experiments described in the journals, a report was placed before a general meeting of the section. It took the section two more general meetings to arrive at an agreed statement to be released to the public *via* press, radio and other means. The report represents a solid and useful piece of work and is one of the very few attempts made in this country to examine and assess the position objectively. The Working Party started off with an open mind and did not assume that comics were necessarily bad or that they had the effects commonly ascribed to them. In brief, the committee found that there is no satisfactory evidence in support of the view commonly held that comics are a significant factor in promoting juvenile delinquency, and urges that more objective and serious study be made of comics, their rôle in our culture pattern and their merits and demerits. The committee agreed that the tone and quality of many comics could be improved, but pointed out that criticism of this kind applied equally to advertisements, radio, cinema and the stage.



Here are some extracts from the report:

'There were many differences of opinion between committee members about the merits and demerits of various aspects of each of the many types of comics examined. The fact that many of these differences could not be reconciled convinced us that it is unlikely that any group of individuals would be accepted as the arbiter of the tastes and moral outlook of the whole community . . .

'Furthermore, this committee found itself unable to devise a system of classifying comics which satisfied all the members and agreed that the setting up of a committee to classify comics was undesirable, if not impracticable, at this stage. Such committees have been set up elsewhere, but their efficacy is doubted for the reason already stated.

'The committee feels that the growth of the comics presents the whole community with a challenge that can be met only by educating children and adults to appraise critically and evaluate the material being sold. This is a responsibility that teachers and parents should be encouraged to accept. One of the best ways to further this aim is to provide children who read comics opportunity for free discussion of the content and quality of the comics they read. Opportunities for formal or informal discussion continually arise in the home, at school and in meetings of church organizations. Young people get nothing from blind unreasoning condemnation of comics *en masse*, unless it is a demonstration of how to behave intolerantly . . .

'It should be unnecessary to say that adults must read comics in order to appraise them themselves or to guide children's discussion. More serious study needs to be made of comics by students of art and literature. The comic is undoubtedly a new "literary-art" form which needs attention in the same way as the novel and short story, and plays written for the stage, the cinema or for radio. Efforts should be made to define what is to be appreciated in comics as well as what may be adversely criticized. . . .

'The committee feels that there is need for more objective information about the ways in which the culture pattern of the community is formed and changed. It would be particularly interesting to have some objective research evidence on the way attitudes and moral outlook are in fact influenced over a period not only by comics, but also by films, radio and books. Although it is generally agreed that these media do have an effect, it is not at all clear whether the influence is great or small, or whether there are even more potent factors at work.'

RUPERT J. BEST, *International Correspondent*

## VICTORIA SECTION

We have had a good year we feel—though our achievements do not look very great when set down on paper; and we are conscious that many of the things we have inaugurated will have been done by some of you for years.

After several feeble starts we have got under way with a series of pamphlets designed to help parents with problems in dealing with school-age children. We hope to publish one every month and to keep the cost down to a few pence. We have a high standard to maintain in keeping up that one established and held for many years now by our Association for Pre-school Child Development which publishes a Parents' News-sheet.

We also inaugurated an informal gathering called N.E.F. Open House which is held whenever someone of interest is passing through Melbourne and can be persuaded to come and, over a cup of tea, share with us their ideas and interests. This has been like having fresh breaths of air passing through our section, and the informality and pleasant setting in which they have been heard have made the experience even richer.

We have tried the experiment this year of dividing up our committee into sections and devoting the first half of each meeting to section-meetings. Members choose to be in programme planning, research, recruitment, publicity or finance section, and there has been a great buzz in the room as each group gets to work on arrival. After an hour we come together in full committee—in this way we have all pulled our weight.

Our biggest experiment was in planning a conference wholly along discussion group lines. To our great delight it proved popular, happy, of wide appeal and profitable. People did actually read the recommended source-material before coming, and groups were kept small to allow maximum discussion. Undoubtedly we made mistakes but they are ones we can learn by, and the experience gave us confidence for future plans. We hope that by the time this report is published we shall have established our first country branch.

We held a very successful all-day conference at Geelong during the year and the interest in N.E.F. ideas and ideals was most pronounced. We look forward to a branch flourishing there next year.

Our general meetings have been well attended and our membership has increased considerably. We want to see more concentrated thought and research along certain lines next year, and we hope that our next report to you will tell of some really worthwhile lines of research and discussion. We send you all greetings and good wishes.

NANCY SHERRARD, *President*



## Book Reviews

### NEW BOOKS FOR THE OLDER CHILD

Do working-class children like reading stories with working-class settings? Do other children? Or do they all prefer to escape 'upwards' into the fantasy world of the posh boarding-school and the riding-stable? The book trade has usually inclined to the latter view. It was astounded by the success of Eve Garnett's *The Family from One-End Street*, but that best-selling story of a dustman's family has found few successors. One obvious reason is that hardly any children's writers have the knowledge and background needed. We write of the society we know, or we escape into history where only scholars can correct us. When the working-class throws up an author, he becomes a novelist or a poet or anything but a children's writer.

This preamble is by way of fanfare to a new book which, myself, I enjoyed quite as much as *One-End Street*. It is *The Budds of Paragon Row* by Marjorie A. Sindall (Heinemann, 8/6) and answers the prayer of those teachers who disagree with the booksellers' estimate of what children want. It is the tale of Mrs. Budd, the charlady,

her daughter Vicky and her son, Mal, who, in his longing to be tough, is becoming a young criminal. Miss Sindall depicts a world of decent, self-respecting working people—the world of the red-brick Salvation Army Citadel, the pawnshop, the hospital, the public baths, the public library, the two-bedroomed house where you wash in the scullery, and (above all) the street. Her dialogue has the authentic ring which we can all recognize, but few of us can reproduce. Her situations are dramatic, her characters warm-blooded and psychologically convincing, and she has something to say to the heads and hearts of her readers.

Another long-felt want, the career-book, is now being met with almost embarrassing profusion—at least four publishers are now competing in this market—but I will not retract what I wrote six years ago in *Tales Out of School*, 'every library should have as many good career-novels as it can lay hands on.' The trouble is that, as novels, they are seldom very good. Only a few of the writers can really weave a story and animate a group of characters while coping with the information which has to be conveyed. *Molly Hilton: Library Assistant* by

Bertha Lonsdale (Bodley Head, 7/6) and *Here We Go Round*, a tale of nursery school teaching by Mabel Esther Allan (Heinemann, 7/6), are the best of my present bunch. *Brenda Buys a Beauty Salon* by Evelyn Forbes (Chatto & Windus, 7/6) is inferior as fiction, because Miss Forbes is Beauty Editor of *Vogue* rather than a storyteller, but in this case her theme is of such wide appeal that the book will not be read solely by schoolgirls wishing to become hairdressers. Louise Cochrane's *Social Work for Jill* (Chatto & Windus, 7/6) and Joan Llewellyn Owens's *Sally Grayson: Wren* (Bodley Head, 7/6) also convey their information in a readable way. From the dust-jackets of these various volumes I see that at least fourteen other career-novels (all feminine) are available or planned, and this is without reckoning the valuable pioneer series issued by the Oxford University Press. It is interesting that only they seem to bother about the boys.

After these workaday volumes it is refreshing to turn to the colourful pageantry and distinguished writing of *The Eagle of the Ninth* by Rosemary Sutcliff (Oxford, 10/6). A new historical novel by this author should be an

## HEINEMANN

### Nature's Second Sun

DONALD McLEAN

Mr. McLean's last book, *The Education of the Personality*, showed him to be an outstanding teacher with something new and vital to say about education. As a headmaster in Sydney, he has had to cope with the problems that face all concerned with bringing up children in modern cities—problems of noise, overcrowding, lack of open space and lack of contact with the natural life of the countryside.

In his new book, Mr. McLean shows how he himself modified some of the established patterns of school life the better to deal with such a situation. His form of presentation enables us to share in the exciting experience of transforming a dull and old-fashioned teaching-shop into a place of activity and happiness, a microcosmic educative society.

He refers always to actual case histories, to particular people and incidents. Much of his success is due to his own personality, but this book abounds in a wisdom, humanity and creativeness that will be an inspiration to all concerned with education.

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automatic purchase by any self-respecting school library. In this case she has re-created, with characteristic skill, the Britain of Hadrian. The Romans seem to be fashionable this season. Henry Treece offers us *Legions of the Eagle*, about the first days of the conquest—Camulodunum and Caratacus—and *The Eagles Have Flown*, laid in the fifth century A.D. after the breakdown of the imperial control (Bodley Head, 9/6 each). Well-established as a poet and novelist, Mr. Treece writes with skill and imagination, though I do not think he can yet challenge Miss Sutcliff in the 'teen-age' field. The three books together effectively cover the different phases of Roman Britain.

Dr. Kathleen Freeman has re-edited, and compressed into a single glorious volume, *Everyday Things in Ancient Greece* by Marjorie and C. H. B. Quennell (Batsford, 15/-), originally spread over three books on the Homeric, archaic and classical periods respectively. There have been a fair number of new discoveries and a great number of revised opinions since the Quennells first did their work, and it is excellent to have that work vetted by a sound scholar without any loss of its original charm and liveliness.

New juvenile biographies include *He Fought for His Queen* by Barbara Willard (Heinemann, 8/6). The subject is Sir Philip Sidney, the fourth centenary of whose birth falls this year. The period is familiar but always attractive to young readers; the central figure—young, romantic, chivalrous—most suitable for treatment. No less suitable is Franklin, whose story is told by Richard S. Lambert in *Franklin of*

*the Arctic* (Bodley Head, 10/6), of which I will venture only one mild criticism, that the book seems cluttered with an excessive number of glossaries—dates, persons, places, ships—which might have been better incorporated in the narrative, itself brisk enough. True, 'children love lists' and, after enjoying a book, they like sometimes to linger over interesting oddments, but I wonder if in this case some might not be deterred by an apparent weight of scholarship? Perhaps this is sufficiently offset by the attractive end-paper picture-maps of the Canadian Arctic. *Great Company* by Peggy Chambers (Bodley Head, 9/6) deals briefly—too briefly, some may think—with Jenner, Lister, Pasteur, and six other pioneers of medicine. There is a good deal of sound information in these short sketches, but they are not in the same street as the biographies of the late Eleanor Doorly.

Before quitting the Past, I must mention Ian Serrailier's *Beowulf the Warrior* (Oxford, 9/6), a vivid and faithful re-telling of the old epic but in a verse and vocabulary comprehensible to the older school-child.

'Beside him in shining armour  
Strode Beowulf and his warriors.

And the wild moor

Was stunned with their tramping,  
the hills and the wolf crags

Rang as they marched with the clink  
of mailed men.

By paths of peril he led them, to the  
lonely land

Where the dark spirits dwell, by the  
cloven mountain

And the cataract madly careering,  
by the torrent tumbling

In plunge perpetual . . .'

The book is brilliantly illustrated by Severin. I wonder if, artistically, this is the answer to the horror comic?

Despite title and dust-jacket picture, *King John's Treasure* by R. C. Sherriff (Heinemann, 10/6) is strictly speaking a modern story, though with a strong historical interest. Matter-of-fact in style (first-person schoolboy narrative and real places for its setting), it is none the less woven out of those day-dreams such as any child must sometimes indulge in—that King John's treasure, lost in the Wash, may be found, and, much more fantastic, that there may be a strange family shut away in a lonely corner of the English countryside, still clinging to the belief that its head, generation after generation, is also the legitimate King of England. Another treasure-hunt is, nominally, the motif of William Mayne's *The World Upside Down* (Oxford, 9/6), but the book is distinguished by its own queer blend of humour and poetry. Here are his two child characters looking down from a

bedroom window in their North Country home:

'They both looked at steep Star-side Wood, astride the hill. The treetops were like torches flaming on a green roof. Beneath it there was the biggest room in the world, and thousands of pillars to hold the ceiling. The floor was polished pine-needles that had fallen.

"Elephant dance last night," said Jack.

"I can see some unconscious elephants," said Lucy. "Fainted ones."

On the smooth floor of the wood there were rocks, as grey as elephants, and about the same size.'

For a holiday-adventure with a novel setting, I would recommend Margaret Govan's *The Trail of the Red Canoe* (Dent, 9/6), which is laid in the Algonquin National Park of northern Ontario. Miss Govan, half-Scottish, half-Canadian, both in parentage and education, knows this region intimately, for she has owned and run a girls' camp nearby for many years. By the same token, she knows girls as deeply as she knows the woods, and, as the sympathetic friend of so many girls over the years, she had picked up more than a smattering about boys too. Add that she can tell a good story, and what more is needed to support the recommendation? Many adolescent girls will enjoy this immensely.

Another glimpse of other lands is afforded in Egon Larsen's *The Young Traveller in Germany* (Phoenix House, 8/6), the latest addition to this well-known series. 'Germany' is only Western Germany, though the author has tried to solve a thorny problem, at least in part, by sending the children's father flying to Berlin for a few pages, thus giving the reader an explanation of the Iron Curtain and a sort of second-hand peep behind it. Unsatisfactory though this is, the book otherwise is well up to the standard of the series, and it is far better that our children should have this incomplete picture of Germany available now than wait indefinitely for unification. The scheme of the series—demanding as it does an imaginary but plausible journey by British children through each country—makes it, alas, impossible to include the Eastern Zone.

Geoffrey Trease

**The Dangers of Being Human.**

F. Claude Palmer. (Bodley Head, 7/6).

We often hear experts and specialists inveighing against popularization of scientific theories and discoveries on the grounds that 'a little knowledge is a dangerous thing', and this may apply with special force to psychology, where



misinterpretation and misapplication may cause serious harm. Yet we also hear other views, no less expert, proclaiming that much suffering might be avoided if certain vital findings in that field, were more widely known. I confess that I am on the side of the popularizers, if the work is done by the right people in the right way, so it was with high hopes that I opened Mr. Claude Palmer's book on *The Dangers of Being Human*.

It sets out to cover a wide field and deals with most of the common complaints for which there nearly always is a psychological basis: headaches, nightmares, worry or anxiety, excessive smoking and drinking, and causes of difficulties between parents and children, as well as some of the problems in children. Most of these subjects are treated by Mr. Palmer adequately and sensibly. In his explanations he makes use of the findings of different schools of psychology and frankly states his sources and his points of disagreement with some of them. His emphasis on the human factor in accidents is particularly useful, and his chapter on anxiety states in civil servants has a touch of humour and originality. In my opinion, Mr. Palmer is the right kind of popularizer.

It is more the pity, therefore, that in writing of mental disorders of which he clearly has had no first-hand experience, he does not take sufficient care to check up his definitions. He thus perpetuates a common newspaper-article blunder of writing about schizophrenia as if it were an equivalent of 'Jekyll and Hyde' phenomenon; although he refers to it as 'split mind', what in fact he describes is a typical case of 'split personality', i.e. of hysterical dissociation—a much less serious disorder.

Mr. Palmer's avowed intention is to clear up some of the popular misapprehensions attached to psychology in general and to mental disorder in particular, as well as allay the anxiety felt by an ordinary person when the need arises for psychological treatment for himself, or a member of his family. My feeling is that in this latter endeavour he might succeed rather too well, by making psychotherapy appear almost magical in its power to 'cure'. In a popular book like this one, it surely is necessary to emphasize, lest exaggerated hopes are aroused, that a therapist cannot succeed without a large degree of co-operation not only from the sufferer himself, but from his family and his employers as well.

These are, however, only minor criticisms of an otherwise useful and competent book, which is good value for the price.

Lydia Jackson

## Science and Social Action. W. J. H. Sprott. (Watts & Co. 15/-).

*Science and Social Action* is the Josiah Mason Memorial Lectures of 1953 in printed form. It gives a clear account of current theoretical problems in sociology as well as providing some information about recent research. Professor Sprott takes social action as his basic concept; for him it lies at the root of all that happens in society. Thus a relationship is a social relationship in so far as it is established by social action. Persistent social intercourse leads to the establishment of social institutions, law, and morality. Four aspects of social action are examined: interaction itself; the social constructs within which it is performed; the beliefs which it produces and which in turn guide it; and the physical and demographic environment in which it takes place. Having outlined the field, Professor Sprott discusses the scientific approach to it. Developing the theme of the way in which the vast social field is studied by social scientists, the writer gives an account of work related to the study of small groups. Much of the material will be familiar to those who have an acquaintance with American sociology.

In his chapter on *Assimilation* Professor Sprott draws on interesting researches into the problem of immigrant integration in Israel, which will be new to many readers. Before returning to theoretical issues we have a chapter on deviance. Although Professor Sprott does not announce the fact, his debt to Durkheim is clearly shown in this account. The most reflective passages in the book appear towards the end. Two fundamental issues are raised; the application of sociological thought to historical development; and the question of validity in scientific matters. On the first point Professor Sprott leaves us in no doubt about his views: 'The function of social theory in the field of historical change is not to prophesy the future, but rather to work out the limitations within which future developments are likely to occur.' On the second, he traces all questions of validity back to a sociological basis showing that our belief systems themselves are social products.

The book is stimulating rather than satisfying. Many interesting aspects of sociological study are glanced at, but not closely scrutinized. Social science has enough introductory texts. Professor Ginsberg and Professor Sprott himself in an earlier work, have provided them. Professor Sprott would be doing a great service to sociology in this country if he developed at length some of the points he has raised.

James F. Porter

## EDUCATION AND THE FUTURE BRAZIERS PARK

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The aim of this course is to provide opportunity for discussion and research into the value and status of teaching in a changing world. Experimental work in the studios and music room will also be given due place in the programme.

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Mrs. MARGOT HICKLIN

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*Woodcraft Education and the Discipline of Reality*

Dr. J. NORMAN GLAISTER (Director of Studies, Braziers Park)

There will be a general introductory talk after dinner on Sunday, 2nd January. The next morning will be used for planning and self-organization of the group. The first formal session will begin at 5 p.m. on the Monday.

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## A NOTE ON COMICS

Amidst the storm of indignation raised against the beastliness of horror comics, only one or two people have referred to the essential educational issue—*why* do children buy and devour with such avidity wedges of strip material of which violence, sadism and morbidity are the sole content, and of which the general level is so crude that teachers and parents blanch at it? Many of these strip booklets cost about a shilling, and sell in tens of thousands at that price, as well as providing the basis for a vigorous second-hand trade. Are the children who buy them depraved? Or are they suffering from starved imaginations?

Physically and mentally healthy children are hungry for contact with life—with the whole of life, not an emasculated told-to-the-children version of it. Is modern life providing fresh and immediate contact of a sufficiently robust kind? I doubt it. Mechanization has added greatly to the superficial variety of life but it has tended to destroy the unexpectedness of everyday living. Variety itself

rapidly becomes a routine. In this situation, we adults should be doing all we can to restore to children what has been lost of adventurous experience. Instead the emphasis is on security and safety first.

This attitude creeps into our teaching of history, geography and literature. We dodge the whole truth. Thinking to protect children from the less pleasant aspects of human reality, we in fact lie to them by our pretences. Children are certainly 'tender', but they are *also* remarkably tough in their ability to take the truth about life—they hunger for it. Furthermore, if we want children to appreciate the highest of which man is capable, we must also be prepared to let them see the other aspects of humanity. If we are too namby-pamby in what we offer to children, we shall drive them to feed on rubbish which seems to offer what is missing. Myths, hero stories—the Bible itself—are not namby-pamby. They give a total picture of life.

What is wrong with horror comics is their utter lack of balance; they present man as *nothing but* an ugly mess of crude passions. What is right about

them is their vitality. The answer to them is to be honest with children about what we are and what life is, *not* in order to belittle the dignity of life, but in order to show its greatness in its true perspective. Until this real problem is faced in the home and the school—the restoration of imagination and adventure to the life of childhood in the full rich colours of the truth—banning this or that species of horror comic will do little. It may even lull us into supposing that the problem has been solved when it has not.

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